

DEVELOPING A POSITIVE ATTITUDE FOR INCARCERATED
YOUNG ADULTS TO REENTER SOCIETY DURING
A POST MODERN ERA

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ABSTRACT

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This model of ministry project is designed to prepare inmates to reenter society after a period of incarceration. A Qualitative Research Methodology was instrumental in evaluating the inmates' ability to reenter society. The material in the project was measured by the qualitative standards of credibility, reliability, transferability, dependability and confirm-ability. The outcomes indicated the inmates' knowledge was increased about reentry. The pre and post test surveys revealed that inmates gained a sense of readiness than at the beginning of the project. The project is flexible in its design and is able to prepare inmates to reenter society.

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I would like to thank Dr. Sir Walter Mack, Jr. and Dr. Harry White, Jr. for their treasure of knowledge on Post Modernism. The information shared on post modernism has been a tool of enlightenment, which has empowered me to understand the dynamics of changes in the culture. Also, I show appreciation to Dr. Mack for the insight on Jephthah, one of the Judges in the Old Testament. Jephthah gives an account of the relationship between humankind where discrimination keeps the dominant force in power.

I give thanks and appreciation to Dr. Kenneth Calvert and wife Dr. Linda Calvert who made a presentation on reentry in the Weed & Seed program. The Calvert's presentation made the model of ministry project come alive.

I extend my appreciation to Dr. Emma Justes, Professional Associates, who shared valuable information about the project character. Dr. Justes proofread the foundations papers and gave her input to strengthen the document.

I give thanks to Dr. Richmond Stoglin, a United Methodist colleague. Dr. Stoglin has been steadfast in his support to coach me to come to United Theological Seminary to pursue the Doctor of Ministry Degree.

Finally, I express my sincere gratitude to my niece Rochelle Peebles, who served as a ram in the bush to get the document proofread.

DEDICATION

I dedicate this document to my wife, Charlene, who encouraged me to pursue the Doctor of Ministry Degree prior to my being interested in the United Theological Seminary Doctor of Ministry program. Also, I give tribute to my daughter and son, Rasheeda and Robert, for their understanding as our family has moved from place to place to allow me to reach this point in life. In addition, I give reverence to God Almighty for anointing me with the Holy Spirit to see the D. Min. program as a call. God is showing me a greater good that comes with this model of ministry project and I am eternally grateful.

ABBREVIATIONS

A.M.E.	African Methodist Episcopal
BOP	Bureau of Prisons
D.Min.	Doctor of Ministry
EOA	Economic Opportunity Act
FCI	Federal Correctional Institution
FMC	Federal Medical Center
H.I.R.E.	Helping Individual With Criminal Records Reenter Through Employment
LCP	Life Connection Program
NIC	National Institute of Corrections
NKJV	New King James Version
NRSV	New Revised Standard Version
NYC	Neighborhood Youth Corporation
OIC	Opportunity Industrialization Center
OJP	Office of Justice Programs
OT	Old Testament
RSV	Revised Standard Version
T.S.U.	Tennessee State University
UNICOR	Federal Prison Industries
USDOJ	United States Department of Justice
USDOL	United States Department of Labor
USP	United States Penitentiary

INTRODUCTION

This document pursues the writer's understanding and comprehension of the focus group entitled *Developing Leadership for Effective Programming in the Postmodern Era*. The writer is concerned with whether church leadership is effective to reach individuals in the postmodern era. The writer recognizes that *truth* to the postmodern thinker is relative, and subjective in contrast to the Christian faith; an absolute faith in Jesus Christ. The writer believes that today's Church must be relevant in dealing with economic and social justice issues rather than allowing the current culture to mislead parishioners into the world of chaos and destruction. The writer hopes this document and model of ministry will enable the Church to rediscover the true role and responsibility of its parishioners in the community and the world at large.

The writer's model of ministry deals with a prison context which is a microcosm of the world we live in. The writer believes there needs to be drastic improvement in the Christian Church in urban America and throughout the nation that affects the way the Church relates to their parishioners and the surrounding community. Through the writer's ministry model, which will be discussed in Chapters Four and Five of this document, readers will receive a broad overview of evangelism and church growth in the 21st century. The writer believes *God has called the writer to reveal a deeper dimension of reality of the Kingdom of God on earth*. This document does not compromise the Christian faith as a subordinate to any governmental authority, private enterprise or any

person who is not grounded in scripture as authority in the Church. The writer desires to show in the document how the Church has shaped the faith of its people with a positive attitude to obtain the greater good in the world.

In Chapter One, the writer will explain the purpose of the model of ministry. The writer uses a pre-release model of ministry to show how young adults empowered with knowledge, wisdom and understanding may re-enter society and live a meaningful and purposeful life in their community. The model of ministry is designed to be used in a correctional setting to prepare inmates with a positive attitude about work and the biblical support that gives direction to this credence.

The writer is employed in the correctional setting and desires to develop a model which may be used as a viable program in the Religious Services Department in prisons. The writer understands that the model of ministry may also become a tool for future use by Christian Churches regardless of their polity and heritage. The writer makes connection with the research through the writer's spiritual autobiography, context analysis and combines both of these entities to present a synergy in the pre-release model of ministry. In essence, the model of ministry is a pre-release program used to prepare inmates to re-enter society to become faithful witnesses and participants in the Christian faith.

In Chapter Two, the writer records the meaning of postmodernism based on a thorough review of the literature. The writer is challenged by the thoughts of postmodernism and views its content as an ongoing dilemma of individuality that finds alternatives to believing in God. Based on the research and literature review of

postmodernism in the 21st century, postmodern scholars have a legitimate claim on the shift in culture and its influences on society. The writer critiques Todd Kappelman's, *The Breakdown of Religious Knowledge* as truth in the absolute belief in God or that the Christian faith belief in Jesus as God is relative to postmodern. The writer approaches this ideology as any other heresy in the church; as a Church Apologetic whose goal is to show authority of scripture and Church History to confront this issue of postmodernism and its true purpose of skepticism.

The writer understands the contents of Dr. Stephen Breck Reid, Dr. Victoria Moon and Dr. Dale Galloway as writings which gets to the truth on postmodern effects on the Church and the way Christians in the 21st century practice their faith and worship. The writer views the postmodern content as another skeptic thought to diminish the Christian faith in Jesus Christ. The writer responds to most of these authors' positions as one in opposition to postmodern belief due to the writer's own journey of faith, which the writer has made transparent in the writer's Spiritual Autobiography.

The writer believes the Christian faith as a whole is too complacent and lacks substance to address issues of *truth* being relative and subjective. The writer believes the Christian faith does not have a response for post modernity because Christians are not authentic witnesses and Christian teachings of redemption and forgiveness of sin is no longer a priority; it has been substituted with self righteous obedience and the prosperity gospel. The writer agrees with Dr. Stephen B. Reid's article, *Endangered Reading: The African American Scholar between Text and People*, which addresses the African American hermeneutical suspicion of white scholars, while accepting the theology of

hope from the same scholars. The writer believes the essence of the problem with the Church and postmodernism relies in the matter that the Church has not been true to the gospel of Jesus Christ in the world which has given way to postmodernism. The Church has been too silent about the evils of humankind's relationship in society until the Church is seen as an irrelevant institution with no meaning. The writer remembers one of Dr. Martin Luther King, Jr. speeches, which is relevant to postmodernism. Dr. King stated in the *Letter From the Birmingham Jail*,

But the judgment of God is upon the church as never before. If today's church does not recapture the sacrificial spirit of the early church, it will lose its authenticity, forfeit the loyalty of millions, and be dismissed as an irrelevant social club with no meaning for the twentieth century.¹

The writer believes this prophecy by Dr. King has come to pass and the Church has to deal with its irrelevance in the world. The writer believes the Christian Church is responsible for much of the attacks on the Church due to a lack of inaction and advocacy on behalf of the disinherited of the earth.

The writer also presents *The Life Connection Program* which is a pilot residential pre-release program in the Federal Bureau of Prisons. The inmate, regardless of their custody level, may volunteer to participate in a self-improvement program for 18 months to improve their spiritual life through secular based objectives. The writer's opposition with *The Life Connection Program* is twofold. First, *The Life Connection Program* does not consider the location of the pilot sites which causes inmates not to participate because inmates have to give up distances to have family visitation, and second *The Life*

¹Martin Luther King, Jr., *Why We Can't Wait* (New York: NY Harper and Row Publishers, 1964), 96.

Connections Programs does not put emphasis on education and job training for re-entry into society. This program is geared more to reconciliation and restoration with victims and community. In this case, the writer believes the ex-offender will return to society with a change in attitude, but with little appreciation to educate the inmate with a skill or an apprenticeship. Once again, the whole person has been neglected and the inmate's chance of returning to crime is a high probability once the self-improvement training ceases to exist in the inmate.

The writer reveals in Chapter Three how the model of ministry relates to the biblical, theological and historical foundations that supports this model. The writer does an exegesis of the story of Jephthah in the Old Testament (Judges 11:1-33) and the Prodigal Son in the New Testament (Luke 15:11-32), to show a relationship of two young men who lived destructive lives that led to separation and alienation from their families. Even though both people led lives of destruction, over time they were reunited and restored to their families.

The writer uses both accounts to show how young adults (male or female) who are under incarceration for a period of time, can reintegrate into society after valuable lessons are learned from God regarding life. The Jephthah's account shows how discrimination or lost of favor in a household may embitter humankind leading to a destructive life. The Prodigal Son's personal choices compounded with poor financial skills led to his downfall. The writer shows that poor decision making and out of control circumstances may lead to incarceration. Overall, the writer concludes in the Jephthah account that God can use anyone regardless of their socio-economic background to fulfill

God's purpose on earth. The writer shows in the Prodigal Son's story that God is forgiving and welcomes home people who are spiritually lost. However, everybody is not forgiving as represented in the Prodigal Son's oldest brother, who had no mercy about the youngest brother's return home. The writer uses both Jephthah and the Prodigal Son to show how people are viewed while re-entering society after a period of incarceration. Some ex-offenders will be accepted back into the community and others will not be received with open arms and forgiveness.

The theological foundations deals with four spiritual principles which the writer believes are essential for developing a positive attitude about work in order for young adults to re-enter society. These principles were a part of the model of ministry project and taught to the inmates as scripture lessons during a six week Bible study class. The topics of the study included (1) Faith without works is dead (James 2:20); deals with the spiritual principles that ideas exist first and then comes the manifestation of those ideas through actions and deeds, (2) Train up a child in the way he/she may go, so when he/she becomes old he/she will not depart from it (Proverb 22:6); here the writer deals with the teachings of Christian Ethics among young people to enable them to make decisions and know the consequences that comes from the choices made in life. The writer also emphasizes the teaching of foresight to visualize the ideas and consequences of the matter before it happens, so a person's action does not lead to destruction, (3) The harvest is plentiful but the laborers are few (Matthew 9:37); the writer points out the Church is called on to bring workers into the kingdom by modernizing itself by owning the means of production that will create employment. The writer believes this passage of scripture

has been limited to the spiritual realm of life to the point that Christians are called on to work to bring human souls into the kingdom of God for spiritual purposes only, (4) And about the eleventh hour he (the landowner) went out and found others standing idle and said to them, “Why have you been standing idle all day?”² The writer shows that God is concerned about humankind living a fulfilled life. The writer emphasizes the call of both full employment and guaranteed employment.

The writer’s historical foundations emphasize the journey of the Judeo-Christian movement as God’s partner in salvation history. The writer first shows the return of Israel from exile in Babylon through Ezra and Nehemiah who returned to Israel to rebuild the wall and temple in Jerusalem. The writer paralleled the rebuilding of Israel to the rebuilding of urban America and the transplant of foreign workers over the populace who lived in the city. The writer shows Jesus teaching of parables reveals humankind’s relationship with God through the rich and the poor by giving to the least of these.

The Methodist Movement led by John Wesley was instrumental with uplifting the poor and produced Richard Allen who founded the African Methodist Episcopal Church (A. M. E.) who founded many mutual aid societies. The writer shows the Civil Rights Movement led by Martin Luther King, Jr. and the Reverend Leon Sullivan’s Opportunity Industrialization Center (OIC), served as catalyst to empower the disinherited of the earth. Dr. King’s plight spearheaded the Economic Opportunity Act of 1964 (EOA) that brought much employment among the disinherited. Reverend Sullivan’s

²Mt 20:16

OIC program trained unemployed and underemployed young people for employment in the industrial factory and machinist industry in America.

In Chapter Four the researcher establishes the problem, purpose of the study, and the hypothesis for the model of ministry. Attention is given to the project design using procedures to evaluate the project. The project design was evaluated on credibility, validity, reliability, transferability, dependability and conformability.

Chapter Five deals with the analysis of the data collected. The analysis of the data gives the details of the project that occurred one day out of a week for six weeks. The outcome of the project elaborates the dependability and need for improvements to the project.

Chapter Six focuses on four points of interest to the researcher. In reflection, the model of ministry project is a 21st century tool for prison ministry. The model of ministry summarizes the need to be flexible and include more staff who is already involved with the re-entry program. Finally, the model of ministry project rekindles the interest in vocational education. The project is also a 21st century tool for evangelism, church growth and pastoral care.

CHAPTER ONE

MINISTRY FOCUS

The area of ministry for this project is based on a prison setting which the writer focuses on developing an effective program in prison ministry. The prison ministry context was chosen by the coming together of the writer's Spiritual Autobiography and the writer's Context of Ministry with the Federal Bureau of Prisons. The writer recognizes there are little or no significant pre-release prison programs that currently exist in the Bureau of Prisons (BOP). The writer desires to develop a pre-release program to affect young adults who are under incarceration in the BOP. The writer's project is entitled, *Developing A Positive Attitude For Young Adults To Re-Enter Society During A Postmodern Era*. The writer recognizes the opportunity for inmates to be released through a re-entry program; however, many inmates have not been prepared for the expectation that goes along with re-entry into society. The project encourages inmates to become aware of their relationships with God, family, community, employment and education. The writer believes inmates must come to the point of self-realization to make a positive improvement in life. The researcher will expound more on the ideas of the inmate's self realization and self improvement in later chapters. This model of ministry project also reveals the inmates' interests in soul searching to become better individuals, which allows them the ability to reach out to other persons who have programs to empower them.

The inmates' strong attendance to hear the representatives speak at the *Weed and Seed* program, which was the highlight of the project, escalated the enthusiasm for the re-entry program. The inmates became highly enthusiastic about re-entry programs which are scattered throughout the United States. The writer emphasized the importance of a positive work ethic to the inmates and they also received re-entry information from the institution's public domain on employment, housing and contact sources. The writer also emphasized the importance of apprenticeship and educational programs within the institution to provide credibility for inmates who will become involved in a re-entry program. The researcher conducted scripture lessons with the inmates in the project to assess their attitudes and abilities in relating to one another and to other people in society.

The model of ministry seeks to encourage and prepare inmates to give their thoughts on release and re-entry into society whether they are ready to handle the situation. The writer desires to establish a model of ministry for the Religious Services Department in the Bureau of Prisons for inmates to consider meaningful biblical studies that require inmates to look at their human abilities and value themselves to re-enter society.

The writer knows firsthand the importance of having a relationship with God which gives guidance to a godly way of living through scripture and God's Grace. The writer recalls an incarceration experience that took away his comfort of life for a short period of time. The writer knows all too well the feelings of alienation, separation, and humiliation that can dwell in the soul. The researcher spent four hours under incarceration while trying to prove his innocence of being a robbery suspect while

shopping. A black policeman stopped the writer and questioned him about a robbery. The writer offered to accompany the policeman into the store so the store owner could verify that he had just left the shop. The policeman instructed the writer not to move while threatening to pull his revolver from the holster and that someone would come outside to identify the writer.

The writer discovered that a robbery had occurred about a block or two away from where the writer was being held by the policeman. The writer considered the idea that many white people thought that all black people look alike. The writer feared that someone made this mistake, so the writer moved to show the policeman the store where he had transacted business. During this process, the policeman knocked the writer down to the ground to stop the writer from going into the store to prove his innocence. The writer experienced divine intervention that made him feel calm in the midst of anger and humiliation. The writer no longer felt the need to defend himself against the policeman as he was stood up and taken into the store where the owner confirmed that the writer had just left the store.

The policeman removed the handcuffs from the writer and placed the writer in the squad car. The writer asked the policeman, *Why can't you let me go?* Someone told the writer the policeman could be sued for false arrest, so the writer was arrested for disorderly conduct. The writer was transported to the city jail where he made a telephone call home and explained everything to his oldest brother. The writer's brother sent a friend who was a bail bondsman. After the telephone call, a policeman searched the writer and placed him in a jail cell. The writer recalled his *pat search* as the third or

fourth search since he was arrested. Everything seemed like the writer was moving in slow motion. Then, the most remarkable thing happened, the writer did not realize until the last pat searched that he had an Afro Comb inside his coat pocket. The writer knew God had spared him in a way that he could not find words to say. The writer was in possession of an illegal substance that the policemen missed during several pat searches. The substance was in a plastic sandwich bag and the writer took the bag out of the inside coat pocket and placed it in the writer's slip on shoes in case he was searched again.

After this incident, the writer lost all interest and desire for any forms of street hustling and politics and resolved to get rid of anything he purchased illegally. The writer began to live a straight life without reservation realizing that God is real and God is forgiving, merciful and mighty. The writer remained in jail for four hours until the bail bondsman came and posted his bond. During this ordeal, reality teaches you are guilty until proven innocent, however, the greater truth was revealed to the writer. God spared the writer in all of his ignorance as he thought about the damage to his pride. The writer realized the policeman could have shot him or he could have been charged with the possession of marijuana and received a prison sentence. The writer knew this was a wakeup call and he became aware of a spiritual life. The writer began to listen to the Holy Spirit within his heart leading him to search for meaningful truths in scriptures and hymns.

During the trial, the writer's lawyer did not see the writer's case as an authentic case of police harassment so the attorney informed him since there was no bodily injury, he could not sue the policeman. Although the writer's pride was damaged and the

writer's manhood was humiliated, the writer had no recourse of action. The case was expunged as though it never happened. The writer came to realize the character of a man carries a greater significance in life; more than the perception of his history. The writer's thirst for black power and developing a black consciousness became of lesser importance in light of the black policeman and attorney who had no respect for the writer's point of view. God revealed to the writer the true meaning of justice. Humanity is imperfect and does not have the ability to bring about justice without divine guidance. At this point in time, the writer had to find more meaning and purpose in life. The writer came to realize this experience enabled the writer to question the core of human existence. The writer was not satisfied with the idea of being in the wrong place at the wrong time, as stated by one of the policemen. The writer uses the experience of incarceration to relate to inmates on the significance of developing a positive attitude to re-enter society. The writer recognizes if it was not for the spiritual meaning which overlapped the incarceration experience; the writer would not be in a position to advocate empowerment for individuals who are under incarceration.

The writer also believes that many inmates who are incarcerated are the prey of individuals who recruit others to do their illegal biddings in the sale of illegal substances, who live in the lower socio-economic status of life. The criminal justice statistics show the majority of people incarcerated are from lower socio-economic backgrounds where people makes poor choices due to greed or manipulation by individuals with wealth. While the writer was in college during the late 60's and early 70's, the writer participated in the pop culture movement which promoted the era of psychedelic music and mod

clothing fashions. The writer was caught up in the music of Jimi Hendrix, Parliament-Funkadelics, Iron Butterflies, Led Zeppelin, Rare Earth, etc. During this era, the writer overcame the military draft while in college and had a student deferment which prohibited him from being drafted. The writer attended a concert held at Vanderbilt University where the Funkadelics Band performed live on stage and there were no uniform security personnel in the building.

One of the performers who participated in the concert stated, "We all will get time from now on as thick as the smoke was in the theater". No one knew how thick the cloud of smoke was until the event was over and the lights came on. The theater appeared as though fog had come into the area. The writer remembers this experience and recognizes how prestigious colleges get away with things and society never suspects them to be the main perpetrators. The writer knew students who bought their marijuana substances from someone at Vanderbilt University which eventually led to the student's arrest at Tennessee State University.

The writer recognizes this trend was practiced the same way on the streets. The rich or well to do supplier gave the poor the illegal substances and the poor were the individuals you saw on television and read about in the newspaper for possession of drugs, and these individuals ended up in prisons. The writer thanks God Almighty for removing the desire to possess or to sell illegal substances after witnessing others' arrests. The writer understood the black community was being set up to be the fall guy or to appear as something sinister, in spite the numerous individuals in the black community who made the choice to participate in this conspiracy.

The writer's quest to become somebody in life became real through the humiliating experience of incarceration, rather than just a figure of speech. The writer recognizes the focus of his ministry project parallels his desire to achieve respect by living a meaningful and purposeful life. The use of Bible study classes in the project was designed to address the issues of living a meaningful life. The writer reflected on his Spiritual Autobiography as part of his project to encourage the participants to achieve meaning and purpose in their daily lives.

The writer recalls family background, relationships and educational journey as factors to prepare inmates to re-enter society. The writer's parents migrated to Tennessee early in his life looking for employment. The writer's paternal grandfather, Anderson Hogg, was a Native American who belonged to the Choctaw Tribe. Anderson married Isabelle Copeland, whose grandfather was a slave. On his mother's side of the family, his mother's great-grandfather was an Englishman named Jack who married a slave woman named Rilla on the Cumberlander Plantation. This union produced twelve children.

The writer identifies with Dr. Samuel Proctor's book, *The Substance of Things Hoped For*, as Dr. Proctor speaks of the slavery roots of his grandmother, Hattie Ann Virginia Fisher.¹ The writer's grandfather, Clarence Cumberlander, is the second generation from this marriage. The history about the writer's family tree provides the impetus to become the fullest in life. The writer's family background reassures that slavery and other misfortunes in life do not determine the person worth; instead, these

¹Samuel D. Proctor, *The Substance of Things Hoped For: A Memoir of African American Faith* (Valley Forge, PA: Judson Press, 1999), 2.

lived realities encourage the growth of the person. The writer's mother would always say that slavery was not born in the person. If the person is determined to be somebody in this world, they can overcome this or any obstacle. The writer's mother encouraged him to always strive to be somebody.

The writer's parent's encouraged their children on the importance of education; his father served as a shining example by always reading the newspaper. His father regularly promoted the importance of children learning to read. When the writer looks back over life, the writer sees how far God has brought him in comparison to his mother and father who had very little education. The writer now understand why both parents pushed so hard for education for their children; they wanted to make sure their offspring would not experience a state of minimal living due to a lack of knowledge and the inability to read.

The writer's brothers and sisters range two years apart in age from each other. The main focus of the family was each family member was to help each other with education. During the writer's grammar school years, the writer had no concept of the word dysfunction. Like many families, we displayed negative emotions toward one another at times. However, the collective effort was always to support each other in education and in all other areas of life. The writer began to realize that life is a struggle and nothing comes easy. The writer realized you have to work for the things in life if you are to become successful.

The Christian faith, especially during the Sunday school tenure, also reinforced the lessons of striving to be the best in life. This dynamic took precedence over

everything else I learned in Sunday school. There were Sunday school teachers who had no children of their own, as well as young mothers who continually encouraged and motivated their students to always do their best and be the best they could possibly be. All of these ladies were an inspiration to the writer and directly had an influence on the writer's growth and determination to achieve things in life. When the writer reflects on life, every now and then he thinks of these magnificent ladies telling him along with their children to *be somebody*. The writer is thankful to God for all the people God put in his at an early age who provided him with guidance and wisdom.

The writer's oldest sister was the backbone in helping him to realize the dreams and hopes of living a fulfilled life. Initially, the writer had thoughts about attending Morehouse College in Atlanta, Georgia, which had the honor of graduating notables like Dr. Martin Luther King, Jr., Dr. Benjamin Mays, John Hope Franklin and other great African American leaders. After realizing the cost of tuition at Morehouse and the burden it would have placed on the writer's family, he gave up the idea. There was an occasion where the writer's oldest sister broaden the writer's outlook on life by including the writer on a trip to homecoming at Tennessee State University (a. k. a. Tennessee A & I State University), in Nashville, Tennessee, where writer was introduced to some acquaintances. The acquaintances included the legendary Wilma Rudolph, Ralph Boston and musical legend Carla Thomas whose hit song was *Gee Whiz*.

After becoming aware of these individuals, the writer became convinced that attending Tennessee State University (T. S. U.) would help him to achieve his goals. This experience became a major influence in the writer's life to be around people who actually

made history. Both of these experiences show the significances of the Bible studies in his model of ministry project. The writer's encounter with former college student was like an Angel of the Lord planted in him to advise him to continue on the present path, and God would open doors for him to come into the ministry.

A colleague gave a testimony to the writer and both parties talked about *seeing the light*, without having to explain the meaning of the light. The writer recognized that both parties were on the same plane. While the writer pursued a seminary program and a master's degree program in black studies with no success, he knew that *seeing the light* was a clear indication to attend seminary. The writer realized the decision was more important to give your life to Jesus, our Lord and Savior, than to be hung up on denominationalism. This point came across clearly in the pre-survey and the post-survey of the model of ministry.

The writer's context for his model of ministry is USP Lee, which is a high security facility housing male offenders. USP Lee has an adjacent minimum security satellite prison camp that also houses male offenders. USP Lee is located in southwest Virginia in Lee County, eight miles east of Jonesville, off U.S. 58 at the intersection of State Route 638.²

The majority of USP Lee employees live in Jonesville, Virginia, which is the county seat for Lee County and the nearby surrounding rural area. Lee County is one of 95 counties in Virginia. In 2004, it had an estimated population of 23,846. This was an

²Federal Bureau of Prisons, An Agency of the U. S. Department of Justice, USP Lee Homepage, <http://www.bop.gov/locations/institutions/lee/index.jsp> (accessed November 11, 2009).

increase of 1.09 percent from the 2000 census.³ In 2002, the per capita personal income in Lee County was \$19,956, which increased 27.7 percent from 1997. The 2002 figure was 65 percent of the national per capita income, which was \$30,906.⁴

The remaining employees live in Kingsport, Tennessee, located in the northeast corner of Tennessee, just a few miles from the Virginia border. Kingsport is approximately 40 minutes from USP Lee. Kingsport's population is 44,905.⁵ The city is part of Sullivan County, the state's sixth largest county with a population of 153,048. The Tri-Cities Standard Metropolitan Statistical Area has a population of 600,000.⁶ The median household income in Kingsport is \$37,581. The demographic report indicates that African Americans make up 4.2 percent of the population in Kingsport, Tennessee.⁷ currently, USP Lee inmate population is 1,717. The majority of inmates are African Americans followed by Whites, Hispanics, American Indian and Asian.

The writer is the Supervisory Chaplain of the Religious Services Department and has two full-time employees and a volunteer coordinator who work in the department. The writer oversees the department and gives an account for the overall performances in the Religious Services Department. The writer supervises a Staff Chaplain and the

³Podunk, City and County Information, <http://www.epodunk.com> (accessed March 28, 2008).

⁴Ibid.

⁵Muni Net Guide, Municipal Related Research, <http://www.muninetguide.com> (accessed March 28, 2008).

⁶Bristol Tennessee Real Estate Agency, Johnson City, <http://3cityhomes.com> (accessed March 28, 2008).

⁷Muni Net Guide, Municipal Related Research, <http://www.muninetguide.com> (accessed March 28, 2008).

Religious Services Assistant and evaluates their job performances. The volunteer coordinator facilitates the institution's volunteer program. The Religious Services Department is currently under the Executive Assistant to authorize religious programs in the institution. The religious programs which involve level one volunteers without I.D. badges, will enter the institution on a memorandum with the Chief of Correctional Services' (Captain) approval.

The writer is responsible for the religious practices of nineteen religious groups at USP Lee. These religious faiths are Buddhist, Non-Trinitarian, Santeria, Jehovah Witness, Hindu, Sikh, Wicca, Muslim, Spanish Christian, Adventist, Rastafarian, Odinist, Nation of Islam, Moorish Science Temple of America, Jewish, Hebrew Israelites, Native Americans, Roman Catholic and Protestants. The writer ensures the meeting time for these religious faiths and makes every effort to secure resource persons who are contractors and volunteers for each faith. The writer approves the purchase of books, videos and audio tapes for each religious faith library. The writer receives donations from outside sources not to exceed \$250.00 at the institutional level for religious material to be used in the Chapel Library.

CHAPTER TWO

THE STATE OF THE ART IN THIS MINISTRY PROJECT

The writer believes the literature and issues which support the peer focus of *Developing Leadership For Effective Programming in the Post-Modern Generation*, comes from handouts and books which offer clarity on how to provide ministry to the postmodern generation. The handouts were composed by the following persons: (1) Todd Kappelman, *The Breakdown of Religious Knowledge*,¹ (2) Stephen Breck Reid, *Endangered Reading: The African-American Scholar Between Text And People*² and (3) Victoria Moon, *Ten Commandments for Postmodern Churches*.³

The writer expresses appreciation to Dale Galloway, Author of *Making Church Relevant* whose book helped the writer to understand effective programming in the postmodern era. The book demonstrated some useful tools in ministry.

The writer believes that handouts were very good resources that ranged from an explanation on the meaning of postmodernism to recognizing postmodernism in today's churches. The writer agreed with Dr. Todd Kappelman's Christian point of view, which

¹ Todd Kappelman, *The Breakdown of Religious Knowledge*, <http://www.leaderu.com/orgs/probe/docs/breakdown.html> (accessed November 11, 2009).

² Stephen Breck Reid, *Endangered Reading: The African-American Scholar Between Text And People*, <http://www.crosscurrents.org/Reid.htm> (accessed November 11, 2009).

³ Victoria Moon, *Ten Commandments for postmodern churches*, <http://legacy.pastors.com/RWMT/Article.asp?ID=36&ArtID=1508> (accessed November 11, 2009).

argues that truth is under attack and the objective reality of all religious beliefs and moral codes are considered subjective by the postmodern generation. The postmodernist believes that religious truth is relative as to Jesus Christ's life, death and resurrection is true for those whom are called Christians, but not for everybody else.

The writer believes that postmodernist thrive on individualism and relativism. However, the writer disagrees with Kappelman's stand on postmodernism by not valuing this ideology as a sin. The writer realizes that many human ideologies are not grounded in moral principles and eventually the idea leads to self destruction, if not confronted with religious faith or moral conduct. Even as liberals, the writer believes you have to tell the truth as it really exist to preserve the integrity of the faith. Kappelman and others, who try to understand postmodernism, do not take into consideration the testimonies of the faith of those persons who at one time or another have lived a postmodern life until they encountered the ultimate truth in Jesus Christ. Thomas, one of Jesus' disciples who walked with Jesus, did not believe until he had a physical encounter with the risen Lord. The writer believes many postmodernists need to encounter Jesus through life experiences like Thomas.

The writer understands that postmodernism is another way for skeptics to deny the belief in Jesus Christ as God. The writer can make an argument for Nicodemus a Pharisee, Thomas a disciple of Jesus, and the Israelites in the Old Testament as postmodern in their days and times who later encountered Jesus or Jehovah as Lord of their life. Succinctly, the writer believes the problem for Christians and the Church in the twenty-first century is complacency and oblivion. The preaching of redemption and the forgiveness of sins in Christ which elevates humankind to operate on a higher plane of

life are no longer the essence of preaching the gospel in the Church. The writer believes authentic preaching in Jesus name as Lord and Savior will bring conviction of faith.

In addition to postmodernists questioning the truth in religion, the writer believes Dr. Stephen B. Reid was also correct in his analysis of the African American church being suspicious of the hermeneutics coming out of Euro-American scholars, but simultaneously embracing the hermeneutics of hope from the same scholars whose messages of hope empowered the African American Churches. Moreover, the writer agrees with Dr. Reid about the role of scripture and how it shows human behavior towards one another and our devotion to God. The focus should not be on the human ability to prove the existence of God to the postmodern. The writer is interested in Christians not being ashamed to communicate the crucifixion and resurrection of their own personal faith. The human testimony of Christ is a powerful witness and reveals God's involvement with humankind. The postmodern lacks an understanding of spiritual power and a moral value system, since postmodernism is invested in each person doing their own thing.

During the writer's research, the writer did not find any discussion in the theological dialogue between born again believers and postmodernism. Without a born again belief, Christians are very much like postmodernists who are strongly opinionated about the truth in Jesus Christ. The writer considers the contrasts between the two robbers who were crucified along with Jesus to be postmodernist in their day and time. One of the men reviled Jesus to come down off the cross; the other man confessed Jesus and asked for salvation. Both men had their own opinion about Jesus. The man who asked Jesus to remember him, received salvation in this robber's last hours on earth.

Likewise, God holds out until the end for postmodernist to receive salvation like every other Christian. The postmodern can be likened to many hip-hop artists who have been shot nine times and lived to talk about it. The postmodern lacks crisis in their lives to inform themselves how they came through the ordeal.

The writer knows that not every crisis or life threatening experience may produce an awareness of God in human life. He believes the most important matter of crucial experience will cause the postmodern to raise the question of *why, why me or why now* in the beginning of soul searching for life meanings which is the way to God.

The postmodern inmate who comes to the Federal Prison with a sentence ranging from 20 years to a life, searches for truth through the various religious programs present in prison. The postmodern inmate who leans toward the Christian faith gives their testimony of how religious truth was not important to them while they had their worldly freedom. These individuals ask Christians for help and prayer to grow more in their new faith. Moreover, while incarcerated, the postmodern inmate come to the realization that it is important to recognize and to praise a greater truth than their own. The postmodern inmate expects a miracle or something to overturn their case like many inmates who are soul searching their faith for understanding and peace of mind.

The writer believes that Dr. Victoria Moon is also correct in the analysis of the *Ten Commandments for Postmodern Churches*. Dr. Moon's writing reveals that postmodernists are opened to the spiritual realm in the Church more than they are to the deity of Christ. The writer agrees with Dr. Moon that the job of the Christian is to go to the postmodern with the unchanging truth of the gospel rather than waiting on the secular to come to the Church. The writer disagrees with Dr. Moon on the assertion that the

Church is ready to confront the culture. The Church has to rethink the position on how to become an effective witness in the world. The leadership in the Church, both lay and pastor, has to emphasize that agape (unconditional love) is the way to reveal the truth about Jesus. Jesus said on an occasion, "I say to you, inasmuch as you did it to one of the least of these my brethren, you did it to me."⁴ The Lord is saying emphatically in this scripture passage that God expects Christians to be merciful to those persons who have no substances to live their life to the fullness in this world. The writer means material things such as food, clothing, shelter, health care, education and employment.

The Apostle Paul writes in Romans 12:2, "And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God."⁵ The text makes it clear the Church is required to make a leap of faith to deal with the culture of its time. The writer believes the Church needs to break out of complacency and demonstrate unconditional love. Finally, Dr. Dale Galloway in his book, *Making Church Relevant* is on target to show various church designs to reach the un-churched in this postmodern era. However, Dr. Galloway does not have a design for a church to engage their congregation in economic justice and the ownership of manufacturing. The writer holds to the idea that a new infrastructure has to be implemented in the Church to ensure that holistic ministries will prevail in the church and throughout eternity. The writer believes the Christian community is under the call of an Almighty God to make bold moves and be intentional about the ministry that the church will do. The Christian Community is expected to be involved in the lives of their

⁴Mt 25:40 (KJV).

⁵Ro 12:2 (KJV).

parishioners, rather than sending their parishioners to the private enterprise or government agency to deal with their human condition. The Church needs their own marriage counselors, doctors, lawyers, bankers, teachers and any other skilled vocational trade or professional to perform their God given ability in the lives of the parishioners.

The writer's model of ministry of *Developing A Positive Attitude For Young Adults To Re-Enter Society During A Postmodern Era* is in contrast to the Federal Bureau of Prisons *Life Connections Program*⁶, a pilot residential pre-release program located in three different federal institutions. The *Life Connections Program* is a volunteer program and concentrates on the spiritual aspects of an inmate's life to help them develop a positive outlook on life prior to the inmate returning to society.

The objectives of the program are to foster personal growth and responsibility and to right the relationships among the victim, the community, and the inmate using secular outcome based objectives. It is anticipated that the program will use the inmate's personal belief system, whether secular or religious, to bring reconciliation and restoration.

Participants will be helped to take responsibility for their criminal behavior. Groups in the community at the inmates' release destinations will be asked to volunteer as support organizations for inmate participants upon release.⁷

Through the pilot program, the Bureau of Prisons provides opportunities for the development and maturation of the participating inmates' commitment to normative

⁶Federal Bureau of Prisons, http://www.bop.gov/policy/om004_2009.pdf (accessed November 13, 2009).

⁷Ibid.

values and responsibilities, believing this will result in overall changed behavior, better institutional adjustment, and reduced recidivism rates.⁸

The writer's model of ministry places emphasis on a positive attitude about work built on biblical teachings in the Old and New Testaments. The model of ministry focuses more on Christian values rather than the secular self-improvement value system like the *Life Connections Program*. The writer's model of ministry focuses more on inmates who do not desire to attend the *Life Connections Program*, since this program will cause inmates to move to another institution where they would not receive visits from their families. According to the inmate custody level, the inmate may have to relocate to a pilot site in the *Life Connections Program* in another geographic area that is far away from their designated release site to attend an eighteen month curriculum of study in the *Life Connections Program*. The writer's pre-release model of ministry may be executed in the institution where no inmates have to relocate to another institution because of their custody level, nor due to the amount of time left in the inmate's sentence. The writer's model of ministry is also opened to inmates of another faith, even though the values studied are based on the Christian Bible. The writer believes the key factor in *Developing A Positive Attitude For Young Adults To Re-Enter Society During A Postmodern Era* is the information obtained by the inmates on re-entry. The re-entry information comes toward the end of the model, so inmates may become motivated and influenced with the understanding that they are empowered to live life to the fullest. The model also teaches inmates through the Bible study classes that living in the Word of God is a call to build character in them. Therefore, when the inmates received the re-entry information through

⁸Ibid.

the model of ministry on housing, jobs, educational training, re-entry sites, personal records, etc., the model of ministry is ready to be put to the test.

The writer believes the re-entry information is only valid if the inmate lives up to the knowledge the inmate obtained in the Bible study classes, which informs the inmate to be assertive because no other person will pick up the cause to get it done. Overall, the model of ministry teaches a person how to network through building relationships, so upon the inmate's release from prison, the inmate has some expectations to fulfill.

CHAPTER THREE

THEORETICAL FOUNDATION

Biblical Foundations

The Biblical Foundations will attempt to explain two biblical texts. The first text is based on the Book of Judges, chapter 11:1-33, and the second text is based on the Gospel of Luke, chapter 15:11-32. Both texts contain stories about character and redemption in the lives of young people. Each is rooted in the Judeo-Christian value system, which asserts itself to uplift individuals who are challenged with systems of oppression and the obsession of materialism.

First, the researcher proposes to write about Judges, chapter 11:1-33, and explain who Jephthah, a Gideonite, is. Within this explanation, the researcher will explore the reasons Jephthah came to the forefront to represent Israel in the battle against the Ammonites. Jephthah was systematically excluded from his father's inheritance by his half brothers. The text will show how a crisis situation arose in Israel which changed the cultural habits and paved the way for Jephthah to return to Gilead and become a ruler over Israel.

Secondly, the exegesis in Luke, chapter 15:11-32, will show how the Jewish lifestyle of pious living will be overcome by a Gentile lifestyle which is prohibited by Jewish culture. The essence of this story is posited in the decision-making of two sons;

the younger son makes choices based on individual needs and greed while the older makes choices based on insecurity and perceived jealousy. Ultimately, the choices of the son's are reconciled by the choices of their father. The biblical foundations will examine and investigate the choices made by each; the older brother, the younger brother and the father. This biblical foundation will also explore the relevance of the conclusion the younger brother had to reach on his own and the importance of the eldest brother respecting and accepting his younger brother's decision as the father brought enlightenment to the situation.

The biblical hermeneutics and homiletics of these two passages are foundational in articulating the need for positive attitudes among young adults while effectively mentoring them to deal with a world full of contradiction and systemic oppression. The Judeo-Christian community is called on to build-up the lives of people who are headed toward self destruction and alienation. It is the writer's goal to *Develop A Positive Attitude For Incarcerated Young Adults To Re-Enter Society During A Postmodern Era*. The writer's Biblical Foundation lays the groundwork for this ministry model.

Exegesis of Judges 11:1-33

The history of Israel between the death of Joshua and the rise of the prophet Samuel is the subject of the book of Judges. The story is told in a series of episodes which revolve around a half dozen heroes, or *judges*.¹ The time of the judges, most scholars now agree, was *ca.* 1200-1050. By the beginning of this period, the traditionally

¹Charles M. Laymon, *The Interpreter's One-Volume Commentary on the Bible* (Nashville, TN: Abingdon Press, 1971), 135.

stabilizing Egyptian, Hittite, and Mesopotamian powers had faded into insignificance in Palestine and Transjordan, leaving the small nations of the regions to pursue policies of expansion.²

The editor of Judges attempts to find a lasting value in the stories by depicting the sole issue as one of apostasy versus obedience to Yahweh, but his explanation—though perhaps of value in principle—does not do justice to the early traditions themselves. What Judges does show, is the Israelites at an early stage of their search for self-identity under Yahweh; a search which was to continue throughout the whole of Old Testament times. It is to the lasting credit of the editors of Judges that they did not expunge or rewrite the stories of Israel's first uncertain steps in this process of religious discovery.³

Jephthah's Birth and Purpose

The text presupposes the need for a leader who would conquer the Ammonites for Israel. Jephthah was a man of valor, but was born through illegitimacy. Jephthah becomes the chosen vessel by the same people who banished Jephthah from his father's inheritance. Jephthah becomes the commander who leads Israel in battle against the Ammonites. Jephthah wins the approval of the people and of God to be their commander.

²Ibid., 136.

³Ibid., 137.

Jephthah's Illegitimacy and Alienation

Jephthah was the illegitimate son of Gilead and could not participate in the inheritance of Gilead's legitimate children. Controversy ensued causing Jephthah to be driven away from home. This explains why Jephthah dwelt in the land of Tob with worthless men and lived the life of a robber. Ultimately, Jephthah was discriminated against by his brothers leading him to a life of disregarding other people's property and wealth. The Jephthah story reminds the writer of Hagar's banishment from Abraham's household due to Sarah's dislike of Hagar and Ishmael (who is the illegitimate son of Abraham). Like Jephthah, God would cause great things to come from Ishmael who became the father of a great nation of whom the religious heritage of the Muslim faith traces can be traced.

Jephthah's alienation from his inheritances reduced his self-worth to the level of becoming a rebel. The text implies that the land of Tob was a rebellious area where the Mosaic laws were not held in high regard. The land of Tob fed into Jephthah's downward spiral as he became violent and associated with other men who were outlaws. The text also implies that Tob was a rough territory where men went on raids. Some translations call Jephthah and his associates adventurers,⁴ but the writer considered them as robbers. Under the direction of God, Jephthah's illegitimacy and notorious lifestyle prepared him for a greater cause. Eventually, Jephthah's brothers came to him and restored him to a rightful status as a legal son. Jephthah's leadership over outlaws and raiding the land of Tob increased his military skills making him a force to contend with. The Jephthah

⁴Tbid., 823.

literature coincides with the Joseph story in Chapter 37 of Genesis where Joseph's brothers envied Joseph's ability to interpret dreams and sought to banish Joseph from his father Jacob.

Jephthah's Restoration and Brother's Repentance

The text shows Jephthah's brothers needed Jephthah's abilities when Israel was attacked by the Ammonites. There was no one in Gilead's household who had the power and the leadership to come out victoriously against the Ammonites. Jephthah's brothers looked weak and cowardly as Jephthah questioned them about banishment. The question Jephthah raised in the text is, "Why Now?" The elders in Gilead explain as follows, "That is why we have turned to you now, that you may go with us and fight with the Ammonites, and be our head over all the inhabitants of Gilead."⁵ The elders of Gilead admitted to Jephthah that they were wrong and expressed their desire to repent for their earlier decision to banish Jephthah. They also confessed their weakness and their need for Jephthah's assistance with their military.

The text indicates Jephthah's brothers had a serious discussion to express their remorse and ask for forgiveness; desperately desiring Jephthah to understand their sincerity. Ultimately, they realized Jephthah had no reason to help them after the way they had treated him, but Jephthah's brothers were determined to make their petition known. Jephthah considered if the elders and people of Gilead were sincere, not only would Jephthah command the Army, but Jephthah would rule over Israel, so he went back to Gilead with the elders and made an agreement before the Lord at Mizpah.

⁵Jgs 11:8 (RSV).

Jephthah's Diplomacy to Solve Gilead's Problem

Jephthah sent an envoy to the King of Ammon to resolve the land settlement peacefully. The King of the Ammonites accused Israel of taking over the land when they came up from Egypt. The envoy explained to the King of the Ammonites that Israel traveled through the wilderness because the King of Edom and the King of Moab would not permit Israel to pass through their land. The envoy further explained that the King of the Amorites did not trust Israel to pass through their land, so the Amorites fought with Israel and lost. The King of the Ammonites had 300 years to stake a claim on the Amorites territory. Jephthah's envoy explained that the King of the Ammonites attacked Israel after 300 years of peace without a cause.

The historical context for this text is the way Israel traveled from the Red Sea to the land of Canaan. Jephthah pointed out the route that Israel traveled and the people who Israel battled to obtain Gilead. The social context shows Israel fought battles with the Amorites to obtain their land. Jephthah's explanation to the King of Ammon continued to reveal the struggle between Israel and the Ammonites to secure the land prior to the monarchy rule of Saul and David. Jephthah's diplomacy failed and the King of the Ammonites broke off discussion.

Jephthah's Victory over the Ammonites

Jephthah passed over Gilead and Manasseh to do battle with the Ammonites after vowing to make a burnt offering to the Lord for victory in battle. Jephthah recognized that the denial of the father's inheritance and losing a war would be disastrous if Yahweh was not present in the battle. In consideration of all the things that happened, Jephthah

invoked Yahweh's presence into everything he wanted to obtain in Gilead. Jephthah's gangster lifestyle as seen in contemporary times did not mean that Jephthah did not recognize Yahweh as the Almighty God who led Israel out of bondage in Egypt. The writer believes that the Spirit of God works through human affairs and is responsible for Jephthah's victory.

Literary Form

The writer of Jephthah's account may also have the story of Joseph in. Both stories parallel with each other; Joseph was sent away by jealous brothers and later returned to become the salvation of the Israelites who would have perished due to famine in Egypt. Joseph said the following words to the clan:

But now, do not therefore be grieved or angry with yourselves because you sold me here; for God sent me before you to preserve life... And God sent me before you to preserve posterity for you in the earth and to save your lives by a great deliverance.⁶

Likewise, Jephthah returns to Gilead to win the battle for Israel over the Ammonites. There was no one in Gilead who was capable of defeating the Ammonites. Jephthah's past history was the seed to becoming the commander over Israel's military.

The Jephthah story is a great lesson in contemporary ministry among postmodern men and women. It speaks to people whose lives have been separated from the mainstream due to discrimination. The text proves Jephthah's brothers deliberately banished Jephthah from their father's inheritance. This is a critical point in the lives of those who are under incarceration. The sentencing guidelines for African American,

⁶Gn 45: 5,7 (NKJV).

White American and Latinos in the prison system do not show a fair representation that is proportionate to race. The writer raises the question; does the judicial system in America apply the law without reservation to a person's socio-economic background and race? The redeeming quality in the Jephthah story is that people's lives may be turned around for the greater good of humanity.

It is the writer's hope that the participants in the ministry model will come to realize that God uses everyday people to carry out God's will in the world, regardless of the socio-economic background of the person.

Exegesis of Luke 15:11-32

According to tradition, this gospel was written by Luke, the beloved physician and travel companion of Paul. What is the basis for the belief that Luke is the author? It was no doubt early assumed that Luke and Acts were written by the same author. This was a valid assumption. Both books reveal similarity of language, style, and thought; both begin with prefaces which are similar in form and content. As students began to look at the second volume, they discovered that its author in certain passages referred to the participants as *we*. These *we sections* seemed to identify the author of the Luke-Acts texts as accompanying Paul on these occasions. Since the last of the Luke-Acts texts bring Luke to Rome, the author must be none other than Luke, who alone remains with Paul in a Roman prison.⁷ The exact date and place of the writing of this gospel cannot be ascertained. Since the author uses Mark as a source and since he seems to have accurate

⁷Lyman, 672.

knowledge of the destruction of Jerusalem by the Romans (Mk 19:41-44; 21:20-24. . .), he evidently wrote after A.D. 70.⁸

From Riches to Rags

In Jewish culture, a Jew was expected to live a pious lifestyle and the father would give the inheritance to the children at the father's death. The younger or the Prodigal Son, displayed rebellion toward the father and a sense of anxiousness about life as demonstrated by wanting his portion of his father's inheritance before the father's death. He had poor management skills and did not know how to preserve wealth leading to his mishandling of his portion of the inheritance and became broke. The Prodigal Son did not have a good work ethic to achieve an abundant life relegating him to feed swine for a living which was prohibited by Jewish customs. The younger son had to work for a Gentile to feed himself which also meant that he had to live like a Gentile. The Prodigal Son's life went downhill and sunk into the abyss. He lived contrary to Jewish culture and his impoverished condition was a direct result of poor financial management skills and a poor work ethic to stimulate him to live better.

The Light Comes On

The text indicates the Prodigal Son came to terms with life's failure by admitting the strength and weakness which caused the failure in life. He recognized that his life was abundant before the choices he made regarding his inheritance. He reflected over his life and came to realize that he once had authority over his father's hired servants who now

⁸Lymon, 673.

were living better than him. As the Prodigal Son critically reflected on his situation, he recognized that he did not exercise good judgment in life which led to failure. Ultimately, he came to understand the responsibility for his actions and accepted the things that could not be changed and recognized the mistakes in decision making. This led to him pursuing the path of forgiveness to regain stability in life. The Prodigal Son was now on his way up again, not with material things, but with a value system. The Prodigal Son realized that spiritual growth of an individual begins at home.

Reconciliation Is At the Crossroad of Faith

The Prodigal Son had the expectation that the father would understand if he would admit the poor choices which led to failure in life. The father extends a welcome home to the son before the son uttered a word about life experiences which represents God rejoicing in our return to have a closer relationship with God. The father understood the born again experience which had taken place in his son and was pleased to see him come home. The father knew that his younger son had learned a valuable lesson. The father did not ridicule his son. The father understood the son had to discover life and come to understand it; a lesson that could not be learned any other way. The text shows the father was happy about restoring the younger son to a rightful place as an heir. Overall, the father represents how God is forgiving toward mankind when we turn away from sins. This story reminds the writer of Job who lost everything, but due to Job's faith and not giving up on God, Job was restored with everything that was lost.

Forgiveness Works Both Ways in the Kingdom God

The older son took care of the family business and kept the enterprise running smoothly. The older son knew the family business would one day be passed down but shows contempt when the younger brother returns home, because the younger brother was treated as if nothing ever happened. The older son who had been loyal to the father allowed pride to get in the way, while the younger son blew the inheritance living an irresponsible life. The older son was arrogant about life and looked at life with comparative analysis without recognizing human depravation. The older son had no compassion for his brother's human failure because he did not realize what a true relationship with the father meant. Although he lived at home, he was very far off from having a true relationship with his father.

The eldest son did not realize the father would be willing to support the eldest son's request to receive good things at any time because he was too caught up in the younger brother's worldly exploits, that he lost focus on his true relationship with his father. The bible instructs believers to ask and it will be given to you, seek and you will find, knock and the door will be opened to you. The older son did not have a grasp on a mature spiritual life; therefore, he did not realize his father was big in faith and rich enough in wealth to satisfy both sons.

The father wanted the oldest son to know that the youngest son had an awakening in spirit. The youngest son strayed away from moral conduct and had to find the inner man, which is the purpose of spiritual growth in a person. The youngest son had to learn about responsibility and the way the world actually works. In other words, the youngest

son had to become enlightened that God rewards human souls who want to have a relationship with God.

Luke's historical context shows the background of the story is written for Gentiles, because Jews were prohibited to eat swine. The younger son's dilemma in a far country has Gentile implications and shows the younger son worked for a Gentile who owned a pig farm. Luke's social context indicates how the eldest son's attitude of self righteousness and arrogance represents the Pharisees who opposed Jesus' message as represented in the younger son. The younger son returned to confess failure to the father and asked to be treated not as a son. The younger son approached the father with humility. The writer believes the message points to Christians having a relationship with God through a humble attitude and faith. Luke's cultural context reveals Jesus is not only a Jewish Messiah, but Jesus is the Savior of the world.

The younger son was void of a positive attitude and work ethic, which shows the failure of not being able to manage the wealth of the inheritance. The younger son also had no regard for a pious lifestyle which came across to the younger son as boring and unfilled in dreams and ambition. On the other hand, the eldest son thought lesser of the younger brother's experience to the point where the eldest brother could not relate to the younger brother's struggle to reach a maturity that comes from the inner soul. Therefore, if either son was to have a true relationship with their father who represents God, they would first have to come to know and recognize the spiritual person within their own hearts.

Jesus teaches that it profits not for a person to gain the whole world and lose their soul. He also teaches that material material wealth is not everything life has to offer us.

Life is living in harmony with God. The spiritual life brings balance and purpose to our life. Materialism satisfies our tangible needs in life and not for us to become obsessed with materialism. Jesus warns without humanity, we are capable of losing our souls to material obsession. Jesus also taught that if we prioritize our desires and motives by seeking a relationship with God first, all other desires and needs will be provided in due season.

Jesus directs humanity to make the spiritual life a priority over the material things we think is more important than moral values. Jesus teaches that life has meaning and purpose, and materialism will not be misused or go to waste if we understand the purpose of materialism. The material things and wealth are a blessing to humankind for living a meaningful and purposeful life in the world. Jesus teaches us in these two scripture passages, the Kingdom of God is a spiritual value system. When we recognize the substances of these truths, we will see changes in our lives and well being.

Theological Foundations

The writer believes that young people in a postmodern era need to have a positive attitude about labor. The writer's definition of labor is a work ethic valuing the purpose of life and the choices humankind make to achieve their purpose. The theological foundation will explore four God given principles in the bible which brings about life purposes and goals. These principles will enable the reader to understand the meaning of a human life and why it is important for human beings to have a relationship with God.

It is through these spiritual principles that God is speaking to humanity and allows humanity to move from the abstract to concrete reality and define the meaning of a

positive attitude about work. The writer selected the following scripture passages to make the case and point about positive attitude and work; (1) Faith without works is dead—James 2:20; (2) Train up a child in the way he may go, so when he becomes old he will not depart from it—Proverb 22:6; (3) The harvest is plentiful, but the laborers are few—Matthew 9:37; (4) And about the eleventh hour he (*the landowner*) went out and found others standing idle, and said to them, “Why have you been standing here idle all day?”—Matthew 20:6.

God Wants You to Be Whole

God desires for everyone to reach their full potential in life without having to go through life's perils as did the Prodigal Son. When the readers look at the passage of scripture which states faith without works is dead in James 2:20, there is much wisdom that God wants humankind to know about living a fulfilled life. God desires for everyone to recognize their dreams and ambitions through a relationship in Christ. God knows the individual attitude about labor will impact the person's belief system. For instance, the Prodigal Son was blessed and came from a good home and family. Wealth was not an issue for the young man. The Prodigal Son's family had money, but the young man lacked maturity and character which caused the young man to waste the inheritance on worldly desires.

God will separate the man and woman from the boy and girl through Christian maturity and character. For instance, God brought the Nation of Israel out of Egypt with gold, silver and clothing. God gave Israel wealth when they left Egypt, but Israel made a molten calf out of the gold. Through these and other examples, God shows us that human

attitude about work has more to do with purpose and less to do with wealth. God desires for us to be mature enough and have character so humanity will understand the value of life entrusted to us. The financial security humanity seeks in money, gold and other material things of the world is the manifestation of the idea of wealth. It is important to know how to maintain, protect and expand on the principles of life.

God wants humankind to know the difference between greed and virtues. The principle exists first and then comes the action or the deeds of the principle. When mankind has no respect for life's principles and virtues, chaos and destruction will rule. Humankind has to learn how to master materialism or materialism will make a fool out of humankind and cause humankind to commit acts of transgression against themselves and their fellow beings. God made mankind in His own image and likeness and blew the breath of life into us. God established a relationship with humankind for eternity. Humankind has to come to know God's spirit before individuals may act in the spirit. God holds humankind to a higher standard of living rather than living through our basic instinct.

God gives people freedom of choice and it is up to humanity to make their own decisions. When humankind makes choices about their lives, God expects humanity to make their spiritual life the first priority. God gives individuals knowledge, wisdom and understanding of how to manage their lives. If people do not know how to do a job, we ask questions to responsible people who may have the answers people need. A child is shown how to tie their shoe laces; a son is shown how to make a knot in the necktie; a daughter is shown how to beautify herself. These are illustrations and examples of how to do things in life that an individual may not be familiar with doing themselves. Although

these illustrations are works of the flesh, nevertheless, these examples are the outcome of individuals' God given ability to think and reason. God gives humanity an able mind to make things happen for the betterment of life. Once again, the possession of materialism is not the essence of which individuals are to God. Jesus said on an occasion, "For what will it profit a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?"⁹ God wants humankind to know the way to human existence, before humankind misuses the material things which God gives to humanity.

The Prodigal Son did not demonstrate the use of knowledge, wisdom and understanding about business or financial management while living a wasteful life. In other words, cause and effect goes hand in hand together in life. The Prodigal Son's life would have been much better if the young man had made decisions to manage the wealth by using it for food, clothing, shelter and investing the remaining funds with bankers for emergency use. However, the young man took no responsibilities for the misdeeds; therefore, the Prodigal Son wasted the inheritance. The Prodigal Son's belief system did not coincide with the young man's actions to carry out the belief to become independent. The young man desired to live independently of the father and the rest of the family. Therefore, young adults need God in their lives to show them how faith and works go together or they will impoverish themselves for a lack of knowledge. The writer believes young adults must come to value a positive attitude for work which comes with the responsibilities in knowing how to support needs and desires by giving an account for making good choices in life.

⁹Mk 8:36

An additional point to be made about faith without works is dead pertains to the Prodigal Son's lack of a positive attitude about work; God demonstrated that this young man had no skills to enable himself to live above standards of poverty. God is showing humankind that no one can go through life expecting good things to happen if the individual does not work for them. God wants humanity to realize that our faith must have evidence that it is real or the individual is practicing wishful thinking, which only gets resolved in the person's mind.

God reveals through the Prodigal Son that work is essential for living in this world. The Bible teaches in 2 Thessalonians 3:10, "If a man will not work, he shall not eat".¹⁰ Christians should not go through life believing they do not have to work to support themselves. Even the homeless, who are not mentally impaired, appreciate the opportunity to work for food. Throughout church history, God always raises up a servant who will reach out to the poor and destitute in society. God has used the ministries of the Reverend Leon Sullivan, OIC program, to empower young people with employment skills to combat poverty. Also, the OIC program lessens young people's chances of being at risk of incarceration. A program like OIC is needed today to grant opportunity to young people, so they may market their employment skills and prepare themselves for a career in accordance to their training.

In closing, God is saying our well being depends on a positive attitude about work where faith and works go hand in hand together. Faith or ideas exist without actions, but the idea is incomplete without the action. Therefore, neither faith nor works ought to be

¹⁰Donald C. Stamps, *New International Version Life in the Spirit Bible* (Grand Rapids, MI: Zondervan, 2003), 1908.

held in high esteem of one another. Both of these attributes need one another to make you whole. The Prodigal Son returned home to his father who recognized the son had been spiritually dead and had a *wake-up call*. The young man's spiritual death was due to ignorance and not utilizing the fullness of his abilities to integrate faith and works. The young man's new life resulted in an awareness to start over again and to put a positive attitude about work into practice. The young man was already a supervisor to the father's hired servants. In other words, the young man's outcome may have been different if the young man had used the skills learned at home about how to supervise the house laborers. The young man knew how to be an overseer, but the rebellious attitude hindered his success.

Mentoring Is Not a Vain Practice

Theologically, God desires to develop young people with an attitude for work long before a child becomes of age to work. The family is the source of life which teaches the values and attitudes for work that shape the patterns of life's destiny. The Word of God teaches us to "Train up a child in the way he may go, so when he becomes old he will not depart from it".¹¹ The mandate God imposes is the responsibility for teaching young people at an early age to be a responsible person. The educational system today as well as the home is focused on measuring the child's ability to perform in the technical and industrial markets. This may be good for individuals employed in their field of interest to become successful in life or to become rich and famous. However, God wants humankind to know there is a serious component of social ethics which the

¹¹Pr 22:6

American Educational System does not address in its schools' curriculum. The Christian Church may touch on it briefly during youth meetings. A sermon once a week from the pulpit may be the only instruction young people will hear about the consequences of their choices. To teach a positive attitude about work is a value judgment which may lead to personal fulfillment and prosperity.

Again, God revealed in the Prodigal Son's account that the young man was rebellious in the home and asked for the inheritance before it was bequeathed to the young man by the father. God shows humanity as the young man and the elder brother would be the benefactors of the family enterprise. The family business had servants which automatically made both brothers supervisors and their father was the Chief Executive Officer in the family. God reveals to humankind that the young man lacked the ability to make good decisions which carries consequences; the young man lacked discernment. The Prodigal Son did not respect his Jewish teaching or the Mosaic Laws taught to every Jew. God is saying, parents and caregivers need to instill in youth moral and ethical teachings so during trials and tribulations they will recognize truth which will rescue them in their hour of need.

God desires for young adults in a postmodern era to be instructed in social ethics so they may become better equipped to deal with life's issues. Therefore, God reveals through the account of the Prodigal Son to rely on God who is able to carry a person through the perils of life. God illustrates the importance of a positive attitude for work through mentoring a person while they are only a child. God knows young people in a postmodern era need a value system, which will guide them away from destructive

behavior. God knows that everyone does not have to go through trials and tribulation to overcome the adversities in life.

God knows there are people of faith who adhere to good teachings and try to follow them all the days of their life. For instance, the Apostle Paul writes to Timothy;

...when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice and I am persuaded is in you also. Therefore I remind you to stir up the gift of God which is in you through the laying on of my hands. For God has not given us a spirit of fear, but of power and of love and of a sound mind.¹²

God demonstrated through Timothy that there are Christians who lived for God from the beginning of their human existence and worked to abide by the teachings of the Christian faith. God desires for humankind to know that Timothy's mentoring was conducted by his grandmother and mother who evidently mentored Timothy to do the ministry of Jesus Christ. God shows humankind that Timothy was dedicated in the ministry to the Lord. The need for teaching Christian Ethics to young adults in an institutional setting, whether it is through the Church or a non-profit organization, is essential. God wants young people to know the cause and effects of the consequences which occur from decisions made in life. God teaches humankind that Timothy made good discernments by starting out in life uplifting the name of Jesus which was based on humanity having respect for one another.

Timothy's respect for his mother and grandmother's teaching was the opposite lifestyle of the Prodigal Son who disregarded the positive teachings of the father, which

¹²Jack W. Hayford, *Spirit Filled Life Bible New King James Version* (Nashville, TN: Thomas Nelson Publishers, 1991) 1852.

came through moral discipline and life experiences. The teachings of Christian Ethics will enable young people to acquire a foresight in their life activity. The use of foresight will enable young people to visualize consequences before matters lead them in the wrong direction which may lead to incarceration or fatalism.

God Has Something for You to Do

There is always opportunity to serve in the Kingdom of God. God has work for everyone who does not have a job and everyone who does have a job. God wants the Christian faith to be a model after God's rule. God calls the Church *to be the Church God intends for it to be in the world*. Jesus said on an occasion, "The harvest truly is plentiful, but laborers are few. Therefore, pray the Lord of the harvest to send out laborers into His harvest."¹³

God's desire for the Church is to become the agent for economic justice in the world. The Church is called on to spearhead institutions for employment as well as to start manufacturing companies in the Kingdom of God. This institution will train and employ the following persons, (1) young adults who need an attitude adjustment about work, (2) young people who are at risk of incarceration, and (3) young adults who will re-enter society after serving a prison sentence. These persons are preyed on by the forces of evil due to their unemployment status. God wants the Church to be involved in the life of the poor and the disinherited of the world.

¹³Mt 9:37-38

God wants the Church to become aware of her power in an industrial society, and relinquish some of the ideas of an agrarian society that does not benefit the Church. God knows the majority of people who are incarcerated had very limited education or vocational skills that would grant them meaningful employment. God is leading America to this realization on how to truly deal with incarceration and poverty. God recognizes there are violent individuals who truly need to be incarcerated for their own safety as well as for the good of society. These persons prey on the weaker individual and some of these individuals have serious mental health issues. However, God is aware that the great majority of offenders are incarcerated due to the state of poverty in society and the lack of a positive attitude about work to change their condition in life. These individuals are street people who are called by the name of *slick, Mack daddy, player, hustler, pimp, pusher man (drug dealer), gangsters (street gangs), foxy lady and gold diggers* among the women hustlers. God knows some of these individuals were brought up in the Christian faith; however, there were no church institutions in their lives that were able to win them over to Christ, nor help them to obtain a better education or opportunities for employment. The writer believes these personalities have more in common with the Jephthah account in the Old Testament than the Prodigal Son.

Jephthah turned to a life of crime because of family discrimination and alienation. However, God values these persons' life in spite of their choices to live a destructive life. The writer recognizes there are powers in high places that practice the utilitarian principle about the distribution of wealth in the world, and who will obtain the greater amount of it while others live their life in poverty and crime. The wealth that came from Jephthah's father's inheritance was not given to him until circumstances arose in Israel that

demanding Jephthah skills. Likewise, if given job training opportunity and education, these same street people can become the Chief Executive Officers (CEO) and supervisors of a wave of industries led by the church.

The writer believes that God wants the Church to reveal itself as the agent for economic justice in the world. God wants the Christian faith to understand there are not many other institutions for the Kingdom of God to be revealed on earth. However, just as God was able to empower Cyrus, a non-Jew to deliver Israel from their exile in Babylon, God is able to empower whom God pleases to carry out God's will on earth. God has shown through Church History how God empowered Martin Luther King, Jr., a Baptist Minister, to spearhead the Civil Rights Movement of the 1960's. This movement brought about the confrontation between personal salvation and social justice.

The Civil Rights Movement primarily empowered African American Christians causing many other Christians to have their faith challenged. The social justice movement questioned the Christian's character of personal salvation. Many African American Christians realized the Civil Rights Movement would enable blacks to have a quality life in education, employment, housing and public accommodation. However, many white southerners viewed this social justice movement as communism. Southern white Christians viewed the Civil Rights Movement as being non-Christians and urged Christian ministers to not get involved in politics. Therefore, in essence, the Civil Rights Movement revealed redistribution of wealth and gave equal opportunity to African Americans and other minorities in this country. The Civil Rights Movement revealed that justice may be obtained collectively more than through personal salvation, which means

to wait on something good to happen in your life by being a morally and upright person. The social justice movement is faith in action.

Likewise, it will take another movement of social consciousness to deal with the business enterprise of the criminal justice system. The American people, especially young people with no inheritance of wealth in their families, need insight to know they are the victims of the criminal justice system. The great majority of the incarcerated young Americans, particularly African American, have no base of income or employment in this capitalistic society. Therefore, to be unemployed or to have a minimal income with no health benefits only creates the desire to make more monetary gains to meet financial needs. Therefore, the criminal justice system will incarcerate those persons who make financial gains illegally.

The criminal justice system makes a profit from the inmate and their families through inmate telephone calls, family visitation and the inmate's personal belongings. The majority of crimes in the Federal Bureau of Prisons are non-violent offenders who are incarcerated for drug possession according to the Bureau of Justice Statistics. The criminal justice system is a trade off for the lack of jobs that has been transported away from this country due to the Civil Rights Movement and the Labor Union Movement of the 1960's to the present time.

God desires the Church to hire laborers in the Kingdom of God, so God's Kingdom may give meaning to the lives of people who have no purpose or direction in life. The writer believes God has been saying to humankind over the ages that it takes work to produce the reality of the Kingdom of God on earth.

All institutions in the world come from God, but God does not always get the glory for human accomplishment. In many cases, secular governmental institutions, corporate businesses and non-profit organizations that have taken the place of the Church. The people who work in these institutions may attend denominational churches, but their voices are silent at the workplace. The workplace environment considers an employee as a laborer and the laborer is not hired to be a witness for God on the job. God wants the Church to have institutions where there is a positive attitude about work where humankind appreciates the existence of God. God wants humankind to work for a living and to know that labor brings blessings.

If the Church develops employment for young adults who will re-enter society after a period of incarceration, then the Church will be reclaiming its true identity in the world by bringing about reconciliation between the offenders and God. When the Prodigal Son returned home to his father, he made confession, received forgiveness and blessings. God knows the Church has the opportunity among ex-offenders to nurture them in the faith. Ex-offenders who are Christians have done a lot of soul searching about their life and the meaning of human existence. Jesus said on an occasion, "Those who are well have no need of a physician, but those who are sick . . . I did not come to call the righteous, but sinners to repentance".¹⁴

The Church has to think out of the box for a postmodern era or the Church will become more of a social club that no one will take seriously. The institutional Church today demonstrates more complacency in the community than showing interest in human souls. The Church is primarily visible to its members who are within the walls of the

¹⁴Mt 9:12-13

Church. The institutional Church is hardly recognized outside the walls of the Church. A catastrophe like Hurricane Katrina is the type of occurrence which causes the Church to become involved in the community.

God Believes In Full Employment

God wants to empower humankind to reach their full potential in life. The previous thought clarified that the Kingdom of God has plenty of work for humankind to do. Let humankind look and see what God is saying in the last principle about a positive attitude toward work. From the words of Jesus, "And about the eleventh hour he went out and found others standing idle, and said to them, Why have you been standing here idle all day? They said to him, because no one hired us. He said to them, you also go into the vineyard and whatever is right you will receive".¹⁵ God is making a statement about a positive work ethic which nobody becomes idle to God. God believes in full employment and a guaranteed income.

God believes no one should go idle in their relationship with God. God knows there will be opposition to the idea of full employment in the Church as well as in government. God knows that people, who run the free enterprise system as well as many Christians, dislike the use of the word full employment because they automatically think of socialism and communism. This is the mean spirited idea that the United States Government used to discredit Dr. Martin Luther King, Jr.

¹⁵Mt 20:6-7

God wants us to know that before the words of socialism and communism were invented, Jesus used the term agape, or unconditional love. This is the Christian work ethic the writer lifts up in this paper where every child of God is somebody to God. God wants humanity to recognize a work ethic where everyone may obtain their needs through honest labor.

God reveals in the Prodigal Son's account that the young man was covered by employment with either lifestyle; whether the young man chose to work on a pig farm and earned limited funds, or return home to make amends with the father and lived a prosperous life. God shows humankind how the willingness to work by the Prodigal Son made it possible for the young man to stand up in spite of life failures. The pig farm did not offer the young man the financial security he would have received from the father, but God provided the young man with employment. God wants us to know that full employment will keep humanity from being idle. God knows that full employment will be better than the plan President Franklin Delano Roosevelt used to put this country back to work during the depression.

God is the Shepherd of this world and to every human being who lives in it. Psalms 23:1-2 says, "The Lord is my Shepherd, I shall not want. He makes to lie down in green pastures..."¹⁶ The point to be made is God gives divine guidance to the world and God will supply our needs with the assurance that everything will be alright. Therefore, God wants the world to understand that God will supply the needs of humankind and lead humanity to fulfillment. Full employment is the only alternative to incarceration. America will have to come to realize that guaranteed employment with a

¹⁶Ps 23:1-2

salary and health benefits is for the nation than employment for part-time work with no paid health-care benefits. God needs Churches that will provide social holiness as well as personal holiness. God needs the Church to be obedient to both perspectives of faith. Currently, the personal holiness of faith outweighs the social holiness in our society. Therefore, God is interested, through the writer's paper, to raise the consciousness of God's people to practice a social holiness where a positive attitude about work will become the order of today to overcome the incarceration rate of young people in America.

This paper concludes the four spiritual principles used to define the meaning of *Developing A Positive Attitude For Incarcerated Young Adults To Re-enter Society During A Postmodern Era*. First, according to James 2:20, "Faith without works is dead." This point was made to bring people to the realization that the spiritual principle exists first and then comes the action or deeds from the principle. The essence of this spiritual principle is for young people to learn how to master wealth and ambition or worldly pleasures will overpower the individual. Secondly, the thought from Proverbs 22:6 which says, "Train up a child in the way he may go, so when he becomes old he will not depart from it." This point deals with young people learning about Christian ethics and applying them to everyday life situations. In other words, young adults need to learn about cause and effect and the usage of foresight to visualize consequences before it leads to the wrong direction. Thirdly, Jesus said in Matthew 9:37, "The harvest is truly plentiful, but the laborers are few". In this point, the Church is called to modernize herself by being the agent of change for economic justice. The Church is called to spearhead an institution for

employment and to start manufacturing by owning the means of production. The secular institution does not recognize God in their institution.

In closing, the last spiritual principle according to Matthew 20:6, "...the landowner who went out into his vineyard at the eleventh hour, he went out and found others standing idle and said to them, why have you been standing here idle all day?" God is making a statement where nobody becomes idle in the Kingdom of God. This spiritual principle points out that God believes in both full employment and guaranteed income. Jesus taught the principle of agape love or unconditional love before the term of socialism and communism were introduced in the world. The latter terms, socialism and communism, have been used to discredit any person who works toward the messianic rule.

Finally, this paper concludes with the idea that God is in control of humankind's destiny and will bring out the best employment system since the Great Depression of the 1920's in America. God wants humankind to know through the Prodigal Son's story that God is with humankind in every decision made. God reveals to humankind it will not be easy to establish employment institutions through the Church because it will be scrutinized as utopian and considered unrealistic. The world will continue to go on the way it is and society will continue to ask the question, "Where is God in all of this?" And "Does God care about his creation?" God knows humankind is more concerned with having authority over the earth and will continue in this way until catastrophic occurrences take place in the world for humankind to change its way of thinking or how we do business with one another. God knows that the incarceration problem in this country is about the greed of the wealthy and the lack of education of the poor.

Historical Foundations

Introduction

The historical foundations reveals the importance of a positive attitude about work and the mentoring to young adults, in contrast to the worldly view of a street wise mentality which captivates the mind and spirit of many young people. The writer uses the terms figuratively speaking to describe *street professors* who are notoriously known as *slick, Mack daddy, pimp, hustler, kingpin, gangster, cool, foxy lady, gold digger and player* . These notorious characters are the images many young people in urban cities and small towns look up to in life as someone of prestige and power. These are the personalities many young people will have to overcome to reach their goals and to live a productive life.

The Judeo-Christian movement over the centuries has risen to the occasion to become an advocate for the oppressed and the disinherited of the earth. If the religious community in urban settings is interested in preventing its young people from becoming incarcerated in prisons and juvenile detention centers, the Church will have to be intentional about securing employment for its parishioners and economic justice in the world. The Judeo-Christian movement has to be willing to initiate on its own and collaborate with other institutions on employment opportunities, job training, and to control the means of production in industries and manufacturers. It is imperative that the Kingdom of God has to discern its independence in the world and not to give in to opinions that define the church in a limited capacity.

The writer focuses on some perspectives of the exile movement and restoration in ancient Israel and the Judeo-Christian movement in the United States of America which resulted in social upheavals in both cases. Those movements consisted of a number of initiatives which should be considered. The Ezra and Nehemiah plans in the Old Testament were more successful than today's faith based initiative plans spearheaded by former President George Bush's administration. The evolution of the African American Church begins its ministry in mutual aid societies as well as sickness and burial societies through Richard Allen, Absalom Jones and freed men from the Civil War. These ministries later became the forerunners to the secular insurance companies in the African American communities. The Reverend Leon Sullivan's Opportunity Industrialization Center (OIC) was a direct response to *Burn Baby Burn*, a phrase coined by H. Rap Brown. This was the cry of black militancy during the riots of the 1960's. Reverend Sullivan wrote two books entitled *Build Baby Build* and *Alternative to Despair*, which Rev. Sullivan provided an alternative means for black youth and young people to get ahead and stay ahead in this society. Dr. Martin Luther King, Jr.'s impact on the Civil Rights Movement of the 1960's brought about the Economic Opportunity Act of 1964. The dismantling of the Neighborhood Youth Corporation program within the Economic Opportunity Act of 1964 destroyed the foundation and future possibility of a positive attitude for a work ethic among the young African Americans in urban settings. The door is opened to pursue street wise personalities rather than employment with a positive attitude about work. Each of these endeavors provides a historical foundation for building character among young African Americans.

Babylonian Captivity

The return of Israel from Babylonian captivity in 538 B.C. marks an era of collaboration between the Church (the nation of Israel) and State (Persia) to bring the Jewish people back to Jerusalem. The books of Ezra and Nehemiah record the building of the walls and the Temple in Jerusalem. Ezra and Nehemiah were both supported in their venture by the King of Persia. Thus says Cyrus, King of Persia, "All the kingdom of the earth the Lord God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which is in Judah. Who is among you of all His people? May his God be with him, let him go up to Jerusalem which is in Judah, and build the house of the Lord God of Israel (He is God), which is in Jerusalem."¹⁷

. . . May the king live forever! Why should my face not be sad, when the city, the place of my fathers' tombs lie waste, and its gates are burned with fire?" Then the king said to me, "What do you request?" So I prayed to the God of heaven. And I said to the king, "If it please the king, and if your servant found favor in your sight, I ask that you send me to Judah, to the city of my father's tombs, that I may rebuild it." . . . So it pleased the king to send me, and I set him a time¹⁸.

These building projects brought restoration to the Jews who had remained in Jerusalem during the Babylonian captivity. This comparison can be made with the African American doctors, lawyers and those with income who could afford living in the suburbs. The economically disadvantaged blacks who did not benefit from the Civil

¹⁷Ezr 1:2-3 (RSV).

¹⁸Neh 2:3-5, 6b (RSV).

Rights Movement remained in the inner cities of America with minimal livelihood. Only those Jews who were skilled craftsmen were removed from Jerusalem.

And Nebuchadnezzar, King of Babylon, came against the city, as his servants were besieging it. . . Also he carried into captivity all Jerusalem: all the captains and all the mighty men of valor, ten thousand captives, and all the craftsmen and smiths. None remained except the poorest people of the land¹⁹.

This account shows nations are built on knowledge, power, skills and labor.

These attributes do not have to come in a certain order. The point of a positive attitude about work is to value a greater purpose or end itself. In other words, Babylon used forced labor to bring greatness to her nation. History shows a nation is built on talented people. If the people exemplify knowledge and have skills, the nation will prosper from their labor. In spite the dehumanization of slavery in the United States; Africans were brought to this country as slaves; skilled in agriculture and botany. In the midst of servitude and humiliation, the slave knew how to live off the land and extracted healing agents from plant life, which undergirded their survival. Even in the midst of degradation, they were able to utilize their work ethic for their well being. Today, much of the information about herbs and plant life has been lost and we have become dependent on expensive pharmaceutical products and doctors. This is a wonderful illustration of how young African Americans can be mentored about the value to appreciate themselves and character.

The writer believes that young adults in urban settings, especially those who are African Americans, must realize the brutality of slavery and subjecting slaves to authority did not diminish the character of an entire race of people. Like ancient Israel, African

¹⁹2 Kgs 24:11-14 (RSV).

Americans are the descendants of noble, skilled and innovative people whose character is resilient. This example of resiliency is praiseworthy and can be used as a positive interpretation when one knows the value of the character within himself. Instilling a positive attitude about work is essential for the healthy growth and development of young African Americans. As with Ezra, a Jewish Priest who successfully led the Jews in Babylon back to Jerusalem to restore the Temple. Ezra, states in 4:6, "for the people had a mind to work." When African Americans can come to visualize a positive attitude about work, then God will do the same as God did for Israel. God will unite the people and cause productivity to bring about prosperity and abundance. The writer believes the Church or a non-profit agency will enable young adults to obtain a positive attitude about work through mentoring and be the tool to spearhead the causes for economic justice. The writer believes ministry in the 21st century has to be approached holistically. The Church has to deal with both the parishioners' spiritual needs and their physical well being. The writer believes if the Church is going to remain relevant throughout the 21st century and the ages to come, it has no other choice other than to become insignificant with people whose faith has dried up and whose hope is misplaced.

The Christian Church is on the Move

Jesus' ministry revealed many parables about having a positive attitude toward work and mentoring. A positive attitude for work and mentoring has the capacity to provide the framework for a higher calling. During Jesus' ministry, there were many examples the Lord provided; (1) In Matthew 19: 16-22, Jesus counsels the rich ruler to share the wealth with the poor, (2) In Luke 12:13-21, Jesus provides a parable of the rich

fool who tore down smaller barns to build larger ones, (3) In Luke 16:19-31, Jesus presents a parable about the rich man and Lazarus, and (4) In Matthew 25:31-46, Jesus offers the parable of separating the sheep from the goats, those persons who ministered to the least of these did not know they were ministering to Jesus.

Each of these parables teaches humankind how to be rich toward God in the things a person does in life. The status of a person's wealth is not the issue. Philanthropists and politicians often do good deeds and give to charities with ulterior motives. In these parables, Jesus is emphasizing a relationship with God. Jesus also focused on the concept that there will always be a need to do good in the world and help those who are less fortunate when he stated in Matthew 26:11, "For you have the poor with you always, but Me you do not have always. . ." Above all, Jesus died to reconcile humanity back to God and to make humankind whole with one another. The writer is saying that humankind is called on to be responsible for one another.

The Christian movement beginning with the writing of the Acts of the Apostles in 62 A.D. to the Protestant Reformation Movement spearheaded by Martin Luther in the 16th century, to John Wesley's Holy Club at Oxford University (which later came to be known as *Methodist* in the 18th century), helped to establish significant institutions in the world. John Wesley's writings against slavery had a profound impact on blacks who were drawn to Methodism²⁰. Within Methodism, Richard Allen was pulled off his knees while praying at St. George Methodist Church in Philadelphia in 1786²¹. Richard Allen and

²⁰ The General Board of Global Ministries of the United Methodist Church, *Thoughts Upon Slavery*, <http://gbgm-umc.org/umw/wesley/thoughtsuponslavery.stm> (accessed August 2008-November 17, 2009).

²¹ E. Franklin Frazier and C. Eric Lincoln, *The Negro Church In America, The Black Church Since Frazier* (New York, NY: Schocken Book, 1974), 32-33.

Absalom Jones went on to organize the Free African Society in 1787²² and later started the African Methodist Episcopal Church in 1794.²³ This movement was instrumental in bringing about economic justice for its members. Later, Richard Allen and Absalom Jones set up a beneficial society to support one another in sickness.

In C. Eric Lincoln's book, *The Negro Church in America*, *The Black Church since Frazier*, Lincoln writes:

In the cities throughout the United States numerous beneficial societies were organized to provide assistance in time of sickness or death. Many of these beneficial societies, like the Free African Society, were connected with churches. These societies continued to be established throughout the nineteenth century. For example, in Atlanta in 1898 there were nine beneficial societies which had been founded soon after the Civil War up to 1897. Six of these beneficial societies were connected with churches. The names of these beneficial societies are not without significance. At the Wheat Street Baptist Church, for example, there were two beneficial societies—the Rising Star and the Sisters of Love, while at the Bethel (Methodist) Church was the Daughters of Bethel. These associations for mutual aid, which were generally known as beneficial societies, were often the germ out of which grew the secular insurance companies.²⁴

The African Methodist Episcopal Church has been the catalyst for change throughout the era of slavery to the end of the Civil War in 1865. The African Methodist Episcopal Church has shown the church has a legacy in providing economic justice from its inception in America.

²² Ibid., 41.

²³ Ibid., 33.

²⁴ Ibid., 41.

The Church and Economic Cooperation

From the same book, C. Eric Lincoln provides the following insight:

As Dubois pointed out more than fifty years ago, "a study of economic cooperation among Negroes must begin with the Church group." It was in order to establish their own churches that Negroes began to pool their meager economic resources and buy buildings and the land on which they stood. As an indication of the small beginnings of these churches, we may note that the value of the property of the African Methodist Episcopal Church in 1787 was only \$2,500.00. During the next century the value of the property of this organization increased to nine million dollars. . . . At the same time, out of the churches grew mutual aid societies. . . . The role of religion and the Negro church in more elementary forms of economic cooperation among Negroes may be seen clearly in the rural mutual aid societies that sprang up among freedmen after Emancipation. They were formed among the poor, landless Negroes who were thrown upon their own resources. These societies were organized to meet the crises of life—sickness and death; consequently, they were known as "sickness and burial" societies. The important fact for our study is that these benevolent societies grew out of the Negro church and were inspired by the spirit of Christian charity²⁵.

Through these projects and programs, a foundation for economic development was established to achieve a greater purpose. In order for the same type of programs to be effective in the present day, the church must take great initiative to control the means of production in different industries and provide job training for urban youth and young adults. If we are going to prevent young black men and women from being incarcerated, let us build on and enhance the ideas started by the Free African Society beneficial policies.

²⁵Ibid., 40-42.

In today's society, there are several African American Insurance Companies that may have their beginning in the mutual aid societies started by the Church. However, the African American Church does not hold ownership in the secular insurance companies. If the Church is going to make a difference in the lives of people, then the Church will have to assume the responsibilities for financial management and procurement to collaborate with other institutions in the world, rather than leaving the parishioners in the hands of corporate businesses. The Church can no longer sit on the sidelines and say the Church is innocent to the injustice of those who are at risk of incarceration. If the Church does not advocate for those at risk in the world, then who will?

The Reverend Leon Sullivan, OIC

The Reverend Leon Sullivan and Dr. Martin Luther King, Jr.'s contributions to America through the Civil Rights Movement of the 1960s and the Opportunities Industrialization Center (OIC) are still relevant today. The OIC program should consider updating their training in technology and skilled trade to compete with the associate's degree programs of educational institutions. Belief in oneself is just as important today as when Reverend Sullivan wrote his book *Alternative to Despair* in 1972 to acclaim the following:

One of the most powerful forces in all the world is the power of thought, for what a man thinks makes that man what he is and what he will be. If there is anything that makes a man akin to God, it is his power to think, to believe, to rationalize, to make decisions about himself, about others, and about things. If a man, for example, believes that a straight line is the shortest distance between two points, then for him this is true, in spite of the fact that there is no such thing as a really straight line in a crooked

world. . . If a man believes that a black cat crossing his path will give him bad luck, then for him this will be true, because a man will always find what he is looking for if it is in his mind. What a man thinks makes him what he is – or makes things happen to him in his life.²⁶

Reverend Sullivan's message helps a person to visualize where they are going in life. This concept reminds me of the passage of scripture which says, "Where there is no vision the people will perish".²⁷ An effective tool that would help with work ethic and mentoring is having young people picture themselves as they would like to be, and position themselves to make it come true. The writer believes the ministry model on *Developing A Positive Attitude For Incarcerated Young Adults To Re-Enter Society* emphasizes the power to make positive choices by using the mind to be self-reliant and successful. Seven OIC objectives have been identified that work to build confidence and a sense of self-worth while providing a framework for productivity and success.

1. To train or retrain millions of men and women with untapped talents and unknown skills, who are unemployed and under employed.
2. To involve the total community in the awareness of the value of preparation, thereby stimulating and inspiring individuals to seek higher levels of productivity, creativity and achievement.
3. To develop among our trainees and associates a sense of increased economic security.
4. To foster and nurture a sense of self pride, which will give the trainee confidence in himself and enable him to participate with dignity in the total society.

²⁶Leon H. Sullivan, *Alternative to Despair* (Valley Forge, PA: Judson Press, 1972), 26.

²⁷Prv 29:18a (RSV).

5. To stimulate loyalty and pride in the community. . . a sense of brotherhood involving all religious, racial, cultural, economic, political and other groups.
6. To adapt the training program to meet the challenge of changing technological advances and current needs.
7. To develop an awareness of man's relationships and responsibilities to his fellow man, along with the ability to act in a constructive manner in the community and the world. Hence, Opportunities Industrialization Center will seek to develop the *whole man*²⁸

The OIC objectives seek to motivate and encourage the under employed with the proclamation that their lives have meaning and that those lives indeed have a purpose in the world. The OIC training takes a person from their uncultivated talent and empowers them with the *know how* to become somebody who everyone thought was nobody. The OIC program actually develops men and women for success.

The OIC plan will be incorporated into training programs for at risk young adults who will come out of prison without a job skill. The Church has to control the means of production for the disinherited of the earth; the private enterprise system will not train, nor employ at risk or unskilled workers who have not completed the education requirements for a diploma, GED or a higher education. These persons are often considered undesirable for profit and untrustworthy.

Dr. Martin Luther King, Jr., Economic Opportunity Act of 1964

The Civil Rights March led by Dr. Martin Luther King, Jr. in the 1960s brought about the Economic Opportunity Act (EOA) of 1964, which empowered the youth and

²⁸Leon H. Sullivan, *Build Brother Build* (Valley Forge, PA: Marcrae Smith Company, 1969), 186.

young adults more than any legislature in the history of this nation. The Neighborhood Youth Corporation (NYC) prepared many young people to work jobs and learn the importance of employment while being mentored on the job. The EOA of 1964 provided many youth and young people in urban settings the opportunity to receive work experiences through teachers' assistance opportunities, public works jobs, the health care professions, social services openings and job experiences through non-profit organizations. These jobs gave young people the income to do several things for themselves such as (1) make their life better as a consumer, (2) make preparation to purchase clothing and items for college, (3) receive income for tuition and books, and (4) build self-esteem through accomplishment while gaining a sense of independence from parental control.

PUBLIC LAW 88-452-AUG. 20, 1964
PART B—WORK—TRAINING PROGRAMS
STATEMENT OF PURPOSE

SEC. 111. The purpose of this part is to provide useful work experience opportunities for unemployed young men and young women, through participation in State and community work-training programs, so that their employability may be increased or their education resumed or continued and so that public agencies and private nonprofit organizations (other than political parties) will be enabled to carry out programs which will permit or contribute to an undertaking or service in the public interest that would not otherwise be provided, or will contribute to the conservation and development of natural resources and recreational areas.²⁹

²⁹*United States Statutes at Large, Volume 78* (Washington, D.C.: United States Government Printing Office, 1965), 512.

The Neighborhood Youth Corp prepared many African Americans with the opportunity for on-the-job training, work experience and income for college. There were no foreign people who entered this country illegally to work. The young people of America worked many of the conservation jobs during the summer. When the Neighborhood Youth Program was removed by President Nixon's administration, this left a large vacuum of unemployed young people. After the discontinuation of the Neighborhood Youth Corporation (NYC) section from the Economic Opportunity Act of 1964, many African American youth were sent to Vietnam during the 1970's. During the 1980's without constructive employment for young people, drugs such as cocaine and marijuana, filtered into the urban settings and took the place of the Neighborhood Youth Corporation. The 1990's continued to see the deterioration of the inner cities with turf battles among street gangs with automatic weapons as though these young men were in the military. Without a meaningful and positive attitude about work among the youth and young people, drugs and violence became a way of life in urban America. Today, American prisons house more black men than there are young African American males enrolled in colleges. Dr. Martin Luther King, Jr. addressed these injustices in America in his book, *Why We Can't Wait*, in the *Letter from a Birmingham Jail*, which is just as relevant today as it was then:

Moreover, I am cognizant of the interrelatedness of all communities and states. I cannot sit idly by in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. Never again can we afford to live with the narrow, provincial *outside agitator* idea.

Anyone who lives inside the United States can never be considered an outsider anywhere within its bounds.³⁰

Dr. King makes it clear that the Church or God conscious people who work for a better society have to be involved wherever there is injustice in this country. The Neighborhood Youth Corporation was deliberately removed from the EOA of 1964 by powerful men who not only channeled funds to the Vietnam War, but who created chaos in the individual lives until persons became so desperate that they pursued any and all means to satisfy their necessities. Dr. King stated a new work ethic will be put in place to benefit all Americans, regardless of race, through the idea of the *guaranteed income* which the writer considers Dr. King's idea that guaranteed income goes together with full employment and both terms have scripture background in Matthew 20:1-16. Dr. King writes about the guaranteed income in the book, *Where Do We Go from Here: Chaos or Community?* In this book, Dr. King reveals the following:

Where We Are Going

In the treatment of poverty nationally, one fact stands out: There are twice as many white poor as Negro poor in the United States. Therefore I will not dwell on the experiences of poverty that derive from racial discrimination, but will discuss the poverty that affects white and Negro alike. . . I am now convinced that the simplest approach will prove to be the most effective—the solution to poverty is to abolish it directly by a now widely discussed measure: the guaranteed income. . . “The fact is that the work which improves the condition of mankind, the work which extends knowledge and increases power and enriches literature, and elevates thought, is not done to secure a living. It is not the work of slaves, driven to their task either by the lash of a master or by animal necessities. It is the work of men who perform it for their own sake, and not that they may get more to eat or drink, or wear,

³⁰Martin Luther King, Jr., *Why We Can't Wait* (New York, NY: Harper and Row Publishers, 1964), 78-79.

or display. In a state of society where want is abolished, work of this sort could be enormously increased." We are likely to find that the problems of housing and education, instead of preceding the elimination of poverty, will themselves be affected if poverty is first abolished. The poor transformed into purchasers will do a great deal on their own to alter housing decay. . . Beyond these advantages, a host of positive psychological changes inevitably will result from widespread economic security.

The dignity of the individual will flourish when the decisions concerning his life are in his own hands, when he has the assurance that this income is stable and certain, and when he knows that he has the means to seek self-improvement. . . Two conditions are indispensable if we are to ensure that the guaranteed income operates as a consistently progressive measure. First, it must be pegged to the median income of society, not the lowest levels of income. To guarantee an income at the floor would simply perpetuate welfare standards and freeze into the society poverty conditions. Second, the guaranteed income must be dynamic; it must automatically increase as the total social income grows. Were it permitted to remain static under growth conditions, the recipients would suffer a relative decline. If periodic reviews disclose that the whole national income has risen, then the guaranteed income would have to be adjusted upward by the same percentage. Without these safeguards a creeping retrogression would occur, nullifying the gains of security and stability.³¹

During Dr. King's ministry, he was able to foreshadow poverty as a social evil which had a direct effect on the poor in the wealthiest country in the world. Dr. King's vision of the guaranteed income will also have psychological effects on at-risk young people in urban settings who would otherwise be steered in the direction of incarceration. Dr. King's guaranteed income point of view is exactly the idea that the Church is called to do, to reduce the incarceration rate among low income at risk young adults in this country. The Christian Church has to find her way to be committed to this work for the Kingdom of God on earth. Jesus commanded the Church to love God with all thy heart,

³¹Martin Luther King, Jr., *Where Do We Go From Here: Chaos or Community* (New York, NY: Bantam Books, 1967) 189-193.

mind, soul and strength, and to love thy neighbor as thyself. This is a charge the Christian faith has to keep on earth. Jesus commanded us to take care of one another as we do ourselves. Dr. King's guaranteed income in alignment with this command from Jesus Our Lord and Savior because Christians are mandated by God to live and provide for each person's livelihood in this world.

Without question, Dr. King's commitment to the guaranteed income which goes together with full employment, from the writer's perspective, will not come easy nor will many traditional Churches even support this movement. However, it can still be proclaimed that a positive attitude about work may prevent young people from being incarcerated. Then, there has to be new churches to begin this movement.

The historical foundations conclude with the idea that the Judeo-Christian movement has been a participant with God for the salvation of human history. Ezra and Nehemiah accomplished the task of rebuilding the walls and Temple in Jerusalem to restore hope and prosperity among the Jewish people. Jesus' parables on work ethics between the rich and the poor make it clear that human beings' relationships with God depend on humankind's relationships with one another. Jesus' teachings in parables also brings to light that if a person does not love (humankind) whom he has seen, how can he love God whom he has not seen? In essence, humans are ineffective creatures when they do not show love one for another.

Due to John Wesley's stand against slavery, the Methodist Church movement produced Richard Allen, the founder of the African Methodist Episcopal Church (A.M.E.), who in conjunction with other church leaders organized mutual aid societies that led to the secular insurance companies which sustained the poor until the social

upheaval movement in the 1960's. Both Reverend Leon Sullivan and Dr. Martin Luther King, Jr. were a part of the Civil Rights Movement of the 1960's, which involved the Church directly and indirectly. The Economic Opportunity Act of 1964 (EOA) came through the Civil Rights movement. Dr. King was the catalyst in the movement that encouraged citizens to stand up for their God given rights provided by the Constitution of the United States of America and the Declaration of Independence. Reverend Sullivan's Opportunities Industrialization Center (OIC) was a cornerstone which received funds from the (EOA) to train unemployed and under employed young people. In order for these great programs to continue to have an influence on our lives and heritage, the Christian Church must hold on to and improve upon past history.

CHAPTER FOUR

METHODOLOGY

The researcher chose the Qualitative Research Methodology to understand the methods for designing a model of ministry project in a correctional setting. During qualitative research, the project becomes flexible and allows room for improvement. There are no fixed formulas to this project, so any practitioner can come along and make improvements to the project model. There is one qualitative strategy that come to mind that the researcher may use in one way or another.

The inmate participants exist in an *ethnography* form while under incarceration. This ethnography existence is unique to the participants. Through this ministry project, the researcher enters into the culture to orchestrate leadership and collect important information from the participants.

The researcher's challenge is to prepare inmates to re-enter society while incarcerated in the Federal Bureau of Prisons. The purpose of the study is to develop a design for the pre-release of young adults to successfully re-enter society. The researcher hypothesizes this model of ministry to be an opportunity to manage inmate idleness in a correctional setting. The researcher also presupposes that the model of ministry will give meaning to the inmate's life.

The pre and post surveys were used to evaluate the existing knowledge of inmates

about re-entry programs and their readiness to seriously engage such programs. The post survey was geared toward obtaining more information about re-entry. The pre and post surveys consisted of open-ended questions. The exhibit of the pre and post survey is shown in Chapter Five.

Another aspect of the reach methodology was Bible study. The researcher formulated an outline for the Bible study classes and selected scripture passages to deal with the positive attitudes the participants were required to study and value. The Bible study classes focused on self awareness, family, community, education and employment. The researcher lists the Bible study outline as *testimonial data*. Each student was required to list at least two thoughts after reflecting on the assigned scripture readings. The Bible study classes were the core design of the model of ministry. The exhibit of the scripture passage is shown in Chapter Five. There were nine participants whom the researcher collected data at the end of a six week period.

During the fifth week of the project, the researcher invited Drs. Kenneth Calvert and Linda Calvert to make a presentation on the Weed & Seed program. Dr. Calvert, Context Associate, is on the Board of Directors of one of the community agencies which receives community funding in Kingsport, Tennessee. The researcher accounts for this representation as validity and reliability of the model of ministry. The presentation by the Calvert's gave information on key issues that deal with reintegration into the community. The exhibits of the Weed & Seed presentation are shown in Chapter Five and the Appendix.

The researcher collected online data from the National Institute of Corrections (NIC) and the Office of Justice Programs (OJP) as information to be used by the

participants. The participants were from the following states: California, District of Columbia, Florida, North Carolina, South Carolina and Tennessee. The re-entry information was given to the participants to inform them of the various resources available in their home state to help with re-entry. The researcher also used this data as validity and reliability. The data from the National Institute of Corrections and the Office of Justice Program are shown in the Appendix.

The researcher also applied observation data which will be explained in the writings of Chapter Five. The researcher raised a question with the participants on the last day of the post test survey, *What Does This Pilot Program Mean to You?* The researcher collected the data in regard to group assessment. The researcher received a few of the responses during the week. The researcher received thirteen responses from all the participants about how they felt about the program.

The researcher concludes the methodology with three case studies giving each participant a false identity by using the name of Advanced Participant, Resourceful Participant and the Unemotional Participant. All three responses in the case studies represented the sincerity of the participants and to vouch for the model of ministry project. An exhibit of the interview questions are placed in Chapter Five.

The researcher interviewed a Unit Manager in one of the housing units to triangulate the outcomes with inmates who live in the Unit Manager's housing unit. The Unit Manager had not received any personal feedback from the inmates about the project. However, the Unit Manager offered some information on triangulation of the project. The Unit Manager suggested the project may help the inmates to accumulate points in

correctional programs. The participants were given Certificates of Achievement at the end of the six weeks for their participation in the project.

The Unit Manager informed the researcher to send a copy of the certificate to be placed in the participant's central file kept in the housing unit. This documentation will give support to the participants seeking programs to correct their behaviors. The researcher was made aware through the Unit Manager that the model of ministry project will lower the points of the participant's custody and security level. Therefore, when the inmate has a team meeting with the Unit Team, the inmate's central file will be evaluated by the Unit Team to check the eligibility requirement for a transfer to a medium security institution. The researcher discovered the model of ministry project has the potential to lower the inmate's points associated with the prison system.

During the Unit Team meeting, the custody points have a direct effect on the participant becoming eligible for a medium security institution. The inmate cannot have more than 23 custody points to be eligible for a transfer to a medium security institution. The exhibit of the Certificate of Achievement is shown in Chapter Five.

The researcher conducted another interview with the liaison staff over the institution's re-entry program to triangulate who the participants have been talking to about re-entry. The staff shared valuable information that the participants needed to contact their Counselors, Case Managers and Unit Managers who make up the Unit Team to give the participants re-entry sources in their community. This staff further stated that the participants needed to address their concerns with the Education Department, whose staff handle re-entry information particularly. Prior to this dialogue, the researcher had

already encountered the Education Department to ensure the participants obtain classroom credit.

The researcher believes the inmate participants gave credibility to the model of ministry. There were thirteen inmates who volunteered to participate in the model of ministry. However, the inmates' participation varied on the dates of the six weeks when the model of ministry project was held. The inmate participants show credibility in the project as follows:

- a. The pre-survey shows how much information the inmate knew about re-entry. The pre-survey shows of twelve surveys, there were 95 no responses, 44 unsure/undecided responses and 163 yes/affirmatives answers. The post survey indicated 62 no responses, 14 unsure/undecided responses and 197 yes/affirmatives answers. The surveys shows the participants gained more information about re-entry programs than at the beginning of the project.
- b. There were nine participants who submitted responses to the bible study class assignment. The participants expressed at least two thoughts on the scripture passages they were assigned to study.
- c. The thirteen participants gave written reports on *What Does the Pilot Program on Re-entry Mean*. All of the participants were present on the last day of the project.
- d. Three participants submitted Case Study Reports on the importance of this pre-release project.

The researcher views the model of ministry project to be transferable to the State Correctional Institution, county jails, juvenile detention and the local church. The model of ministry project may have an impact on at risk youth and young adults both male female in the church community. The project enables the participants to gain insight on their life in a positive manner.

The researcher recognizes the model of ministry project served its purpose; however, the researcher noticed that there needs to be some changes in the execution of the project dependability. The model of ministry project ran into three unexpected problems as follows; (1) The project should have been conducted during the hours of 12:30 p.m. to 3:30 p.m. when the participants would not be enticed by other evening programs in the institution, (2) The participants should have been placed on the institution's weekly call out sheet, so the inmate's commitment to the project would not be contested, and (3) The researcher should have utilized another staff to ensure there would be no interruption to the researcher in the office. The researcher recognizes these three challenges would have made the project run more efficiently with less distraction. The researcher emphasizes the nature of a high security penitentiary is susceptible to distraction at any time.

The researcher confirm-ability approach was corroborated by other inmates in other faiths, especially in the Sunni Muslims community. The Sunni Muslim inmate representative wanted the researcher to help their community to formulate a pre-release program with concentration on re-entry. Other inmates from the Christian faith requested to participate in the next program offered by the researcher.

The researcher came across another confirm-ability of the project through a Religious Services Department Staff who informed the researcher about some of the effects of the ministry project. The Religious Services Staff stated several inmates inquired when the next project would occur and if the staff would put them on the list to participate in the project.

The institution liaison staff once again asked the researcher if the Religious Services Department has any programs to include in the institution's re-entry brochure. The researcher corroborated the information on the model of ministry project and the Life Connection Program (LCP), which is an established pre-release program throughout the Bureau of Prisons.

CHAPTER FIVE

FIELD EXPERIENCE

The researcher took the model of ministry project design and experimented with the participants for six weeks to understand the significance of the project. The project was designed to gather evidence to show that participants will improve in their readiness to re-enter society while going through this project.

Collection of Data

The collection of data of the pre and post test surveys served a twofold purpose. The pre survey shows the interest level of the participants in the re-entry program at the implementation of this model of ministry. The post survey shows the growth of the participants in the re-entry program at the end of the project. The *Analysis of Data* will disclose the statistical outcome of the pre and post test surveys (Appendix I).

The collection of data in the *Outline for Six Week Project* (Appendix J), and the *Outline for Bible Study Class* share scripture passages to highlight the significant values for the re-entry program. The *Outline for Six Week Project* is the overall comprehensive format explaining the researcher's agenda. The outline shows that the agenda will cover biblical dialogues and discussion on a weekly basis in the Chapel, along with other significant items of the Pre and Post Test Surveys and the resources with the Weed and Seed Program.

The participants were placed on the institution's callout sheet at the designated time to participate in the project located in the Chapel. The *Outline for Bible Study Class* (Appendix K), deals with the actual discussion of the project values to determine the participant's readiness for re-entry to society. The participants were made aware of the importance of the scripture passages to be ready for dialogue with the researcher each week as shown on the agenda. The outline challenged the participants to record at least two thoughts that came to mind in reading the scripture passages each week. The participants would share their thoughts on the form *Outline for Bible Study Class* to show how the participants' valued themselves, family, community, employment and education. The data collected on these forms were used to evaluate the positive outlook and interest the participants have about relating to the issues of re-entry into society.

The data collected on the participant's thoughts about self awareness, family, community, employment and education were all disclosed in the field experience analysis. The collective data on the *Outline for Bible Study Class* indicate nine participants turned in their forms and listed their thoughts on the issues of re-entry. The collected data shows a consensus in the participant's readiness and a desire to learn more about relationship building on re-entry into society.

The collection of data for the resources for re-entry was obtained through the website on the National Institute of Corrections (NIC). The agency provides resources and research materials on issues facing the correctional institution in the United States of America. The researcher placed the resource materials on re-entry in the Appendixes.

The participants for the project were from the following states: California, District of Columbia, Florida, North Carolina, South Carolina and Tennessee. The

participants received information from their State on the *National H.I.R.E. Network Resources & Assistance* (Appendix A), *State Activities & Resources* (Appendix B), *Public Housing Authorities (PHAs) and Prisoner Re-Entry* (Appendix C) and *One-Stop Career Centers* (Appendix D). The participants received a packet of information to assist them in getting acclimated to a new community. The resource material covers a wide range of agencies to contact on legal briefs, housing, education, and job training.

The data collection on the Weed and Seed program presented by Dr. Kenneth Calvert and Dr. Linda Calvert, Context Associate and Pastor of Shiloh Baptist Church, strengthened the project with their presentation on the Weed and Seed program (Appendix E). This data indicates a vital interest in networking and relationship building for ex-offenders to re-enter society. The Calvert's data collection is explained in the field experience analysis.

The data collection for the *Certificate of Achievement* is one of the final documents in the model of ministry design. This data was compiled by the researcher to distinguish the participants among their peers. The *Certificate of Achievement* goes into the participant's central file as an approved course of study (Appendix L).

The final data collection of documentation was the *Interview Questionnaire Form* which gives an in-depth look at three participant's sincerity about the model of ministry project. The researcher raised the question, *What Does This Pilot Program Mean to You?* The model of ministry project was a first time, pre-release program sponsored and owned by the researcher. The researcher poses this question to ascertain the model of ministry's future use among the inmate population. The participants wrote their responses on a sheet

of paper. There were thirteen responses collected from the participants. The feedback on this question is covered in the *Field Experience, Analysis of Data*.

Analysis of Data

On Sunday, August 30, 2009, the researcher assembled twelve inmates who signed up to participate in a pre-release class on re-entry in the Chapel of the prison. The class was comprised of inmates who attended the General Protestant Worship Services. The inmates were informed that the class was a pilot program for the Religious Services Department to evaluate if the Religious Services Department will continue to provide a pre-release program of this nature in the future. The pre-release program deals with shaping the inmates' attitudes to re-enter society. The project also prepared inmates to participate in faith-based programs provided by the government and non-profit agencies. The pre-release program was in contrast to the Life Connection Program (LCP). The LCP is conducted on a larger scale for a multi-faith group of inmates in the Bureau of Prisons (Appendix F). The pre-release program is a smaller version of the Life Connection Program. The Life Connection Program requires the inmates to leave the institution to participate in the program at a predetermined site, in contrast to remaining at USP Lee. In most cases, unless the participant's custody points are lowered, the participants are closer to home than the LCP sites. The locations of the Life Connection Program for high security inmates are USP Terre Haute, Indiana; medium USP Leavenworth, Kansas, low FCI Petersburg, Virginia, and FCI Milan, Michigan.

The inmates were given a pre-test survey to evaluate their understanding on re-entry and their involvement with any other programs related to re-entry. The researcher

informed the inmates that at the end of the six-week program, they will be given the same questions to determine if any changes or growth has taken place in their attitude toward re-entry.

Each participant was given an outline on the procedures for the pre-release program, which involved Bible studies along with the scripture references to accommodate the discussion for each week. The class time was scheduled for 1 hour and 45 minutes, from 7:00 p.m. to 8:45 p.m., consistent with the institution's recall back to the housing unit for accountability. The outline scheduled for this pre-release program was as follows: Week 1 consisted of the pre-test survey questions; week 2, class discussion on self-awareness; week 3, class discussion on family and community; week 4, class discussion on employment and education; week 5, presentation on the Weed and Seed Program given by Dr. Kenneth Calvert, Context Associate; and week 6, the post-test survey questions.

The researcher observed from the pre-test survey questionnaire that the inmates had a poor to mediocre outlook on the re-entry programs until the inmates involved themselves in the pre-release program. Emphasis was made to the participants that they were not expected to know everything or to feel inadequate about anything. The participants were made aware of the fact that once they go through the program, they would gain information about resources available to them which were the objectives of this program.

The data showed that of 12 inmates responding to 25 questions, there were 95 *no responses*; 44 *unsure/undecided* and 163 *yes/affirmative* responses about inmates being familiar and knowing how to contact the re-entry programs in their hometowns or places

of release designation. The inmates were encouraged that at the end of the program, their responses will reflect a different set of values and attitudes due to the knowledge they would have acquired during the participation in this pre-release program. The inmates were encouraged not to look too far down the road on the resource material about re-entry, because the Bible classes are just as important as the resource materials. The Bible study classes were designed to give inmates scripture references about the nature of humankind's relationship with God and God's desire to have a relationship with humankind. The Bible study classes also enabled the inmates to examine themselves closer when it came to the issues of self and other people. The Bible study classes were designed to be the tool for guidance and moral conduct which holds the key to the inmate's interaction with people. The inmates were made aware that this program had the potential to be adopted by other Religious Services Departments in the Federal Bureau of Prisons or by a faith-based agency.

The Pre-release program assembled again on Sunday, September 6, 2009 to conduct a Bible study class on self-awareness. The scripture passages on Proverbs 3:5-7; 22:6; Matthew 5:1-12; Genesis 1:26-28 and Genesis 2:7 were discussed on this occasion. These scripture passages were chosen by the researcher to create discussion about self-awareness, human design and purpose. The questions raised were, "Who is mankind to God?", and "Why is humankind called to live on a higher plane in life than any other creatures on earth?" The Bible class discussions were opened and closed each time with prayer.

The class discussion was focused on the presence of God in everyone's life and the meaning of God's presence in nature. The class discussion compelled inmates to

know the value of their relationship with other people; whether the person is incarcerated or not. Self-awareness in relationship with God depended on the participants having value and respect for themselves and other people's self-worth. The class discussion on self-awareness lifted up the idea of the *imago dei*; made in the image of God with character, and the intellectual ability to rationalize and create from nothing. For this ministry project, the emphasis of the *imago dei* is on the spiritual and not the physical being. This idea was extracted from Genesis 1:26-28 along with the idea of humankind's innate responsibility to rule and have dominion over the environment and the earth. The class discussion also lifted up the idea of being self-conceited and cunning while elaborating on Proverbs 3:5-7, that says, *be not wise in your own eyes. . .lean not to your own understanding.* . .Both of these scripture passages stimulated discussion within the group. The participants discussed the responsibility of making choices in life while accepting the consequences of their actions. The participants also recognized that human beings are caretakers in the world for the human race and the animal kingdom.

On the other end of the spectrum, the discussion was focused on worldly ideas which cause the human race to practice deceit with each other. Through these discussions of the scriptures, the participants spoke about life experiences when they were out in the world living on their own terms and conditions. The wisdom literature of Proverbs that says, "...being wise in your own eyes," provoked plenty conversation. The participants were encouraged to share their ideas by writing down their thoughts from the weekly Bible study lessons; participants were also given an *Outline for Bible Study Class*. The last topic discussed was the beatitudes from the Gospel of Matthew and its meaning on human life. The focus for discussion was on a spiritual plane. Jesus calls human beings to

live above worldly ideologies through the means of virtuous living, which raises the conscious level of human beings. The scripture lessons emphasized Jesus teaching against racism and discrimination when he said, "Blessed are the pure in heart, for they shall see God". Another scripture passage lifted up was "Blessed are the peacemakers for they shall be called the children of God." Scripture guided the discussion on bringing peace into the world and peace of mind as a standard of living in the midst of violence, strife, envy, jealousy and anxieties rooted in evil desires of the heart.

As topics were discussed, one participant admitted his role as a gang-banger and how people were hurt because of his actions; had a change of heart once incarcerated. The participant testified that while in lockup, he realized the teachings of Jesus that says; "Whatever you do to the least of these, you do it also to me". The participant realized it was Jesus whom the participant was inflicting with pain. The researcher commended the testimony and emphasized the importance of studying the scriptures to come to terms with self-awareness and the relationship with God through Jesus Christ. The class discussion was closed with prayer.

On Wednesday, September 16, 2009, the Pre-release program assembled together in the Chapel to discuss the Bible study class on family and community. The class was originally scheduled to meet on September 13, 2009, but USP Lee was under a lockdown due to the security and order of the institution. Scripture used in this study were from the books of Judges 11:1-33; Luke 15:11-32; Acts 2:40-47 and II Timothy 1:5. These scriptures highlighted family dysfunction and the impact of living within the community. After the opening prayer, the class discussion started out with Jephthah, who was discriminated against by Jephthah's half-brothers and was denied his father's inheritance

because Jephthah's mother was a harlot (prostitute). Jephthah fled from Gilead and took up with worthless men in the land of Tob. Later, Jephthah's family begged Jephthah to return to help them to fight the Ammonites. The scripture brought smiles on the inmates' faces when Jephthah was compared to people whom we call gangsters in our society today. The inmates identified with Jephthah who came from a dysfunctional family but was used by God for a good cause. One of the inmates stated, "God is able to use anyone for God's purpose regardless of their background". The story of Jephthah sparked enthusiasm among inmates regarding when the next Pre-release program would be offered.

The class discussion emphasized the purpose of not being ashamed of where you come from or how you start out in life. The important point is where you are going in life. The class discussion pointed out how Jesus was born in a manger, located in a stable where animals lived. Jesus was born in poverty but was elevated to the *Son of God*. The class then discussed the parable of the Prodigal Son and how good surroundings do not guarantee success or good choices in life. The inmates keyed in on what it means to lose your relationship with God. The rebellious attitude of the young man toward his father is where the inmates made connection with the text by realizing they have rebelled against God and wound up in prison.

The other side of the story sparked an interesting comment when we discussed the father's forgiveness of the youngest son. One inmate stated, "The Father is forgiving, but some people are not, . . .so be prepared". The inmate was referring to the oldest son in the Prodigal Son account; the statement came across as, do not be surprised if people do not accept you back in society. The writer emphasized that all families are not alike and they

have their differences of stature in society. The scripture passages used in the discussion of family and community pointed out that society is made up of people with different backgrounds and socio-economic values.

According to the Book of Acts, community was established by people who shared all things in common by selling their possession and divided them among all according to their need. The scripture informed the participants to share their possessions and possess agape love (unconditional love) for one another as the foundation for building a community. One inmate was inspired to say they would like to give back to the community by becoming a youth counselor. The last topic discussed was II Timothy 1:5. Timothy was reared by his mother and grandmother. He was encouraged by the Apostle Paul to make a good name for himself. The researcher indicated that among the three biblical accounts of Jephthah, the Prodigal Son and Timothy, all three represented the diverse ways people grow up in society.

Timothy's life revealed there are people who grow up in society without being traumatized by the circumstances in which humankind creates for themselves. The class discussion emphasized the reality of an imperfect world and returning to society would be no different. However, the researcher made note that the participants will be different in returning to society; given the new set of values and faith that the participant has come to embrace while under incarceration.

The last Bible study class was held on Sunday, September 27, 2009, instead of the scheduled date of September 20, 2009. The Sunni Muslim Community ended Ramadan on September 20th and arrangements were previously made for the Muslims to celebrate the Eid-ul-Fitr in the Chapel during the usual worship time. The General Protestant

Worship Service was held on Sunday evening, on September 20, 2009, which caused the model of ministry project to cancel the Bible study class until September 27th. The scriptures used in this study were Matthew 25:14-29; Matthew 20:1-16; Matthew 4:3-4; John 21:15-17; Proverbs 1:7; 8:10-11; 12-17; 22:6; Isaiah 1:18 and Psalms 24:1.

The scriptures emphasized employment and education. In Matthew 25:14-29, the class discussion elaborated on the idea of God trusting humanity with the world and expanding the Kingdom of God in the world according to humankind's abilities and talents. The biblical discussion pointed out that the text also gives scripture support to the existence of capitalism and investment. The class discussion contends that humankind is entrusted with the responsibilities of the world's economic growth, in accordance to humankind's gifts and abilities. The biblical discussion also emphasized the account in Matthew 20:1-6, which God promises humankind opportunity and employment in the world. The biblical discussion pointed out that these scriptures give references to the existence of guaranteed income along with full employment since God's desire is for humankind to avoid idleness in their lives. The inmates identified with the man who had one talent and buried it. This man represented laziness, which the inmates interpret as being unfaithful to God.

The second passage in the gospel of Matthew was about workers waiting to be hired in the vineyard. This passage was viewed by the inmates as God showing no favoritism with respect to relationship in Christ; God treats us all the same. The discussion on employment took a turn toward education to inquire of the inmate's ability to obtain employment. According to Matthew's gospel, "Man shall not live by bread alone, but by every word that proceed from the mouth of God". The biblical discussion

emphasized the Word of God is not only spiritual food, but that all knowledge comes from God. Just as there is spiritual knowledge for the soul, likewise, academics and vocational knowledge must be acquired by humankind to bring balance and harmony into our lives. The scripture pointed out that spiritual knowledge brings balance to those who are obsessed with worldly desires and self-preservation.

After referencing other scripture passages about the tree of the Knowledge of Good and Evil, the biblical discussion turned to the book of Psalms that encouraged humanity to seek knowledge, wisdom and understanding which is better than gold and silver. The researcher encouraged the participants in the project to never forget Booker T. Washington. The question was raised if the participants knew of Booker T. Washington and his contribution to society. One inmate replied that Booker T. Washington taught that African Americans needed to obtain a vocational trade to live a good life. The researcher thus compared the manufacturing work done while incarcerated would afford them a competitive salary and comfortable life in society. The participants who work in the UNICOR Division perform textile manufacturing labor for military contracts.

The discussion about Booker T. Washington led to a discussion of the significance of an apprenticeship program while under incarceration. The participants who work in the Facility Department were encouraged to seek an apprenticeship certificate or consider transferring to another institution which has a variety of apprenticeship programs. The researcher made the participants aware of the Federal Medical Center (FMC) in Lexington, Kentucky, which is an administrative institution and has the best apprenticeship program in the Mid-Atlantic Region.

The researcher worked at FMC Lexington and knew firsthand of the many types of vocational and apprenticeship programs at this institution. The participants were informed to have their apprenticeship certificate registered with the U.S. Department of Labor for validation. The participants were informed that if they have time left on their sentences, the participants needed to prepare themselves for re-entry by obtaining an apprenticeship certificate or some form of education to show on their job application. The participants were also informed to pursue educational training that will do well with their applications rather than being idle with no skills. The pursuit of education will show how the participant spent their time under incarceration.

On September 27, 2009, resource materials for re-entry were made available to inmates with relevant information about housing, job training, employment opportunities and education in the state of their release. All the documents were the same and came from the National Institute of Correction; website www.nicic.gov. The U.S. Department of Justice, Office of Justice Programs (OJP) is the primary source that compiles the re-entry data given to the participants. The inmates who participated in the model of ministry project were from California, Florida, North Carolina, South Carolina, Tennessee and Washington, D.C. The data on the National H.I.R.E. Network Resources and Assistance provided a broad range of information to aid inmates in their decision-making to re-enter their state. This data included re-entry agencies that would provide information on employment, bonding, employer's tax credits, criminal record repository, State Attorney General Office, legal assistance, community correction, work release program and housing (Appendix A). The Office of Justice Program re-entry data for each State is a scaled down version of the previous data with subtopics that gives more

information. The reader has to click on the link of the subtopic to have the contact agencies in the specific states (Appendix B). The packet provided data on the One-Stop Career Centers in the state of residence of the participants. The career centers are listed by counties and their task is to supply the unemployed with job training (Appendix D).

The final data that made up the packet was the Public Housing Authorities (PHAs) and prisoner re-entry information. This data supplied the participant with information for securing public housing upon their release. This data informs the participant of Section 8 housing for prisoners (Appendix C). The researcher also collaborated with the contact person at the institution who is responsible for advising inmates on re-entry programs in the institution.

The model of ministry project came together for the 5th time on October 1, 2009, to receive the presentation on the Weed & Seed program which was the highlight of the project design. The researcher arranged for Dr. Kenneth Calvert and Dr. Linda Calvert, Pastor and Wife of Shiloh Baptist Church, Kingsport, Tennessee and Context Associate, to come to the institution and explain the Weed & Seed program and how it may help an ex-offender to re-enter society. Dr. Calvert and his wife are on the Board of Directors of a Weed & Seed program in the Kingsport, Tennessee area. Dr. Calvert emphasized Ten Key Components of an effective re-entry Initiative (Appendix E), along with the importance of integrity, pursuit of goals and networking to obtain results. Dr. Calvert gave examples of real situations where he was involved with assisting ex-offenders to obtain housing, jobs and education. Dr. Calvert made it clear that the ex-offenders have to get involved with a church or agency, where the ex-offender can make contact with people who will support the ex-offender to build relationships with people. The Church

will help ex-offenders meet people who have the capabilities to aid ex-offenders in obtaining employment or meet a specific need. The Church is also a place where potential employers may call the pastor to inquire of the ex-offender's character references since that person has been released from prison.

Dr. Calvert made it clear that everything will not be easy to overcome, but the ex-offender has to work to show they will become valuable to society and not questionable. Dr. Linda Calvert continued with the slide presentation and lifted up issues about the employment factor, the need for an employment strategy, and the vicious cycle of recidivism which starts with crime-incarceration-return to community-lack of support and jobs-crime. Dr. Linda Calvert left a handout on twelve sites in the United States that have the capacity to develop effective re-entry program (Appendix E). The researcher made copies of the handout and distributed it to the inmates when the participants received their Certificate of Achievement.

Finally, on Sunday, October 4, 2009, the post-test survey was given to the inmates; there were more *yes and affirmatives* than there were *no(s)* and *undecided* responses. There were 11 inmates present for the post-test survey; the break down indicated 62 *no responses*; 14 *unsure or undecided* and 197 *yes or affirmative* responses. The post-test survey revealed that the inmates became motivated to pursue more information about re-entry so they may improve their own situation. The researcher had the inmates to write on a sheet of paper a paragraph or two on "*What Does This Pilot Program Mean to You*". The inmates' responses indicated they believe there are people on the outside who are willing to help people who have been incarcerated. The researcher's post-test survey statistics showed an increase in inmate awareness of the re-

entry programs. Through the collection of data on the question raised about *What Does This Pilot Program Mean to You*, there is one response that stands out most of all; the participant said:

When I signed up for the Pilot Re-entry program, I really didn't know what to expect or get out of it except that it maybe, would be something that would look good in my institutional file. But as I kept coming to class, I realized that it was a lot more than that. God was showing me what, where my priorities should be and that if I don't get them in order, I won't be prepared when He (God) brings me out of this situation. . . So I thank God for putting me into remembrance, so that when the time comes I will be better prepared when He (God) decides to bring me out. This class has given me some helpful insight into better decision-making, and a better understanding of the determination and patience that will be needed when released back into society. (Confidential Source)

The researcher interviewed three participants to obtain a greater assessment about their commitment to a re-entry program upon their release from USP Lee. The post-test survey shows improvement in the participants' readiness to get involved in a re-entry program, due to the project held at the institution. The names for Interviewee #1-The Advanced Participant, Interviewee #2-The Unemotional Participant, and Interviewee #3-The Resourceful Participant, are used to protect the identity of the participants.

Interviewee #1-The Advanced Participant is a 34 year old African American male projected to be released from prison in the year 2011; he was twelve years old when arrested and received four criminal cases as the basis for his incarceration. This inmate is married and has children. The inmate plans to return home upon his release and will not relocate to another city because of the crime. Interviewee #1 stated a spiritual awakening is why he chooses to leave the criminal life behind. He acknowledges his earlier choices and has come to terms with the reality of life.

This inmate did not share too much detail about the meaning of personal atonement but appeared to be very sincere about the model of ministry and his preparation and readiness for re-entry. He received the title of Advanced Participant because he has compiled a portfolio on re-entry programs to demonstrate his proactive approach and plans to re-enter society. This inmate wanted more Bible study time to dialogue about scripture and to experience more interaction with other inmate participants. He claims the re-entry material will be used to teach him and other inmates how to make the transition from prison to society.

Interviewee #2-The Unemotional Participant is a 49 year old African American male with a projected release date of 2067. Interviewee #2 does not claim the lengthy years of sentence, and believes that God in some sense will lessen the sentence along with other court action under appeal. This inmate was first arrested at nine years old. This inmate has one federal charge and one state charge during the course of incarceration. He considers relocating to another city after serving time. Interviewee #2 alleged coming to prison was a wake-up call felt deeply within. He feels strongly about the call to preach, but this inmate ignored the call like Jonah and wound up back in prison. Interviewer #2 stated the model of ministry project has helped him learn the value of relationships in the Church as a way to build relationships in the community.

This inmate states the re-entry material will be sent to family members to critique for validity. Interviewee #2 has a lot of time before he can truly be considered for release. The data collected in this project has given the participant hope.

Finally, Interviewee #3-The Resourceful Participant is a 30 year old African American male whose projected release date is 2062. The participant is counting on the

sentence being reduced when the court looks at the appeal. Interviewer #3 was 13 years old when first arrested. This participant had one federal charge and two state charges. The participant's plan is to return home after release. The participant wants to get away from the misleading knowledge of the streets. He is not married but has two children. Interviewee #3 stated the information received in the project will be used to help other inmates learn how to live a better life. The participant wants to work in the church with the youth about prison ministry, and show the youth the true mind-set of an inmate and the reality of prison life. Interviewee #3 received the name Resourceful Participant because he wants to be a teacher. He gathers information that will keep other people outside of prison from coming into the prison system.

Outcome

The researcher is not completely satisfied with the outcome of the project, even though the project seems to have accomplished its' objective in regard to the pre-test and post-test survey attitudes about re-entry. The researcher recognizes that in this controlled environment, there needs to be some improvements in the logistics of this program to minimize interruptions. The project needs to be conducted with another staff on duty to curtail interruptions and distractions in the office. Also, the length of class time needs to be extended to a twelve week program rather than a six week program. In order to make this project an institutional program in the Religious Services Department, class time has to be longer to address key points. There was too much material to cover in the Bible study classes to obtain feedback from the majority of the participants. The Bible study classes are essential to the model of ministry project more than the resource agencies.

The participants spend time in class to discover their faith and the meaning of life through their relationship with Christ. The Bible study classes attempt to help the participant become grounded in a value system that is practical and will give the participant a positive mind set to build relationships with other people.

The knowledge gain from Bible study classes will be used throughout their reintegration into society. The participants' communication with various resource agencies and churches will entail conversation that varies from themselves and their families to community, jobs and education. The substance of these conversations and building relationships with people are grounded in the participants' value system that was generated through the Bible study classes. The essence of the participants' outcome in the model of ministry project to re-enter society, rests on the participants' belief in themselves and the substance that is within the participants' character. The researcher strongly believes the ex-offender has to show a positive attitude about himself to re-enter society. In other words, the participants need to demonstrate that they are prepared and ready to deal with people and will not give up on life or return to prison.

The researcher recognizes the neglect to utilize the resource material on re-entry was not given adequate time to review to familiarize the participants with the agencies and faith-based initiative programs. The packet that was given to the participants had valuable information about re-entry. The information in the packet needed to be discussed in terms of how to get the most out of the agencies that gives information on re-entry, and if the information is valid. The data in the packet was standard material which listed agencies in the participant's home state. The participants show a lot of interest in the resource materials, but the project needs a resource person to come and

explain the significance of these agencies. The researcher knows that if the model of ministry project is conducted again, the use of other staff and resource persons will be consulted to equip the participants with information on re-entry.

CHAPTER SIX

REFLECTION, SUMMARY, AND CONCLUSION

Reflection

The model of ministry project mirrors the 21st century method in doing prison ministry in our society. The field experience must have substance in the collected data so the participants may know there is something meaningful in store for them if they stay with the project until it is completed. There is plenty of idleness and boredom that exist among inmates under incarceration. The Christian faith community has a number of volunteers who come into the prisons to sing and preach the gospel of Jesus Christ that impact the lives of inmates spiritually, and offer them hope in a small way. This model of ministry project was designed to offer inmates hope by preparing them to look forward to life beyond incarceration.

The researcher reflects on the means and ends of the project to justify the outcome. Prison ministry in the 21st century needs vision to show inmates that prisoners are not who they are or what they will become in life due to the negative connotations that come with incarceration. The field experience reached out to inmates to encourage them to begin a journey of restoration by preparing themselves for release, if inmates are sincere about their reawakening in Christ.

The field experience observed inmate's commitment, attitude and readiness for re-entry into society. The commitment to the project required inmates to give themselves in a relationship to God to complete the project. The project is a tool, hopefully seen by inmates as a manifestation of God coming into their life to equip them for release into society. The inmate's commitment to this project is the beginning of a relationship with the Church, since the classroom exercises are based on biblical principles and discipleship. These moral principles deal with the biblical interpretation of humankind's relationship with God. The field experience, whether there was enough time to discuss the meanings on self awareness, family, community, education and employment, the goal still remained on the inmate's preparation for re-entry.

The inmate's attitudes reflect a willingness to learn the significant points in the project. The project called for inmates to be well-rounded individuals open to change of settlement at release date, if necessary. The inmates show changes in attitudes when the data points to areas more progressive for re-entry into society than the inmate's hometown. In addition to the progressive areas conducive for re-entry by inmates according to the Weed & Seed presentation, the Bible study classes also played a part in changing inmate's attitudes. The Bible study classes showed the inmates that God is present in the decision making process of humankind. The selected Bible study topics focused on how inmates would relate to people in the areas of families, community, education and jobs. The inmates were not victimized in the biblical discussion; they were led to discover the essential truth about relationship building and how to cultivate relationships with people whom they would encounter in society.

Finally, preparation time necessary to adequately encounter re-entry agencies revealed that more than six weeks were needed in order to see sufficient program progress. Some inmates taking part in the project had longer sentences making contacting re-entry agencies premature. Other inmates have already transitioned to a lower security institution or transferred to a half-way house. Still, there are inmates who will leave the prison within two years, making it possible for them to experience the ministry project at a later date. It is the desire of the researcher to continue this project within the institution and make recruitment of inmates with shorter sentences a priority. This will allow the evaluation of their re-entry preparedness more accurate rather than depending on verbal commitments.

The interview with Interviewee #1 and #3 are cases that show potential in inmate readiness for re-entry into society. Interviewee #1 has a portfolio of re-entry agencies and programs that he desires to contact upon release. Interviewee #3 is currently in the process of making a portfolio using the material from this project to inform other inmates of re-entry agencies available to them. Interviewee #3 gave the researcher a list of websites for churches in the inmate's hometown to check on re-entry programs for ex-offenders. There was no confirmation of any re-entry programs among the websites; however, both inmates informed the researcher that the re-entry information is highly favored among their peers who are looking for sources to contact for reintegration. Critical reflection on conversations with Interviewee #1 and #3 reveal that that these inmates are ready to get involved with a re-entry program and make contact with the resource data given to them during the project.

The model of ministry design may be improved by utilizing staff in the institution that are connected with the re-entry program when inmates are released from the institution. These staff will also play a role in the triangulation of the project as implemented among the participants. The researcher learned later during the implementation of the project, how the staff in Unit Management, Education, and the Re-entry Coordinator offered validity in triangulation. The Unit Management Team consists of the Unit Manager, Case Manager and Counselor who work directly with the inmate's case and legal matters during incarceration. The Unit Team staff plays an essential role during the implementation of the project by selecting participants from their housing unit who are eligible for release, along with those inmates who would benefit from the project design. The Unit Management Team conducts team meetings with inmates periodically to make assessments of the inmates' cases to determine whether the inmates' custody level remains the same, or if a transfer given the status of the case is possible.

During Unit Team meetings with inmates is an appropriate time to discuss inmate's personal involvement and the need for them to accept responsibility for the opportunities derived from the ministry program. The Unit Team can use the model of ministry project to offer any inmate who is willing to participate in the program, points for program participation to lower their custody level. In return, the inmate will become aware that the model of ministry project is based on Christian values. If an inmate is a non-Christian or non-believer, the program will be an opportunity to search the Christian faith and build a relationship with God through Jesus Christ. During this process, inmates are made aware that comparing religious beliefs and practices is not a goal of the ministry program and is not acceptable. The Unit Team has to be aware of the purpose of the

model of ministry project which is designed to be a Christian, pre-release program that prepares inmates to re-enter society with a positive attitude.

The Unit Management Team can also be effective by helping the inmates contact re-entry agencies prior to their release. The Unit Team would be encouraged to allow inmate to make plans with re-entry agencies for their release, however, it is the inmate's responsibility to come up with their own plan for re-entry. Contacting an outside agency while in the incarcerated is considered a legal matter; therefore, telephone numbers of a re-entry agency has to be approved by the inmate's Unit Team. All telephone numbers on the inmate's telephone list are approved for the inmate to make contact. Therefore, the researcher believes the Unit Management Team is an asset to the model of ministry design and will be utilized in the next project.

The Education Department has staff available to keep the inmate participant updated on key re-entry material. The Education Department also has online capabilities to research data on grants and funding agencies. This information is made possible through the National Institute of Corrections (NIC), Office of Justice Programs (OJP), U. S. Department of Labor (USDOL) and the U. S. Department of Justice (USDOJ) for re-entry programs. The inmate's is thus responsible for taking advantage of the number of resources that are available through the Education Department's Library. The Education Library is full of inmates working on legal documents to appeal their cases. Likewise, the model of ministry project requires the participant to research re-entry opportunities as they prepare for their release destination. The essence of the Education Department's involvement in the model of ministry project is to make available the particular resources

and publications that may be hands on material for re-entry programs for the inmate to possess.

The staff that the researcher identifies as the institution's Re-entry Coordinator, which is not the official name, may be triangulated into the model of ministry design since this person oversees the institution's re-entry program. This liaison person gives an account of the inmate's skill development which has a direct impact on the inmate's readiness to re-enter society. The inmate's readiness has everything to do with the inmate's educational and skill level to be employable upon their release from the institution. Therefore, if the model of ministry project influences the participant to pursue academics, vocational or an apprenticeship program to achieve a greater goal, it will be documented in the inmate's case file. The inmate's file will have evidence of the inmate's skill level and the employer will know if the inmate has the skill to do the job. The Re-entry Coordinator may be used on the project to address the participants on the importance of pursuing a skill while under incarceration and counsel inmates regarding the employers' desire to consider hiring an ex-offender with a skill and other compensation that comes along with the hiring practice.

The researcher hopes to bring all three entities together; the Unit Management Team, the Education Staff and the Re-entry Coordinator at different intervals to address their portion in the model of ministry design, even though it is the inmate's responsibility to initiate the contact with these entities on their own. In this manner, the model of ministry project may become the bridge to connect these parties together giving the project validity in the eyes of the inmate. The triangulation of the Unit Management Team, the Education Staff and the Re-entry Coordinator staff is a testimony that the

model of ministry project is on course and gives credibility to the Religious Services Department in the institution as a genuine partner in the institution's re-entry phase.

Summary

Overall, the model of ministry project may be fulfilled through the expansion of the project design of Bible study classes, resource materials on re-entry, and the involvement of other departments in the institution. The researcher's use of other departments strengthens the objective of the plan to prepare the inmate to be ready for re-entry. The Bible study classes may be improved by extending the time frame from six to twelve weeks in order to adequately cover topics on self awareness, family, community, employment and education. As previously stated, the Bible study classes are the heart of the project and deals with the inmate's sincerity about reintegration. The explanation on the resource material interfaces with the institution's staffs from the Unit Management Team, Education, and the Re-entry Coordinator who are involved with agencies that oversee ex-offenders return to society. The resource material on re-entry helps the ex-offender with such issues as obtaining driver's license, restoring the right to vote, housing, employment and job training as they reenter society and the community of their choice.

The model of ministry project has a unique theological implication that is being expressed within this plan. The inmates who choose to participate in this project are the ones who more than likely have the influences of the Christian faith. Through this ministry project, these inmates are receiving a second chance to have their life committed to Jesus Christ. They are analogous to one of the robbers who hung on the cross with

Jesus and confessed his faults, asking Jesus to remember him when he comes into the kingdom. The inmates who participate in the ministry project will be the torchlight to other inmates who do not have a relationship with Christ assuring them that there is another way to have fulfillment in life. Even though there are many inmates who come to the Chapel for various reasons, the inmate participating in the ministry project will be a testimony that there is hope and fulfillment in Christ.

The researcher visualizes the model of ministry project as helping the ex-offender gain a second chance in life. When Jesus said to the penitent robber on the cross with him, *"Today you will be with me in Paradise"*, Jesus implied that at the present moment, the robber's sins had been forgiven. This model of ministry project offers inmates an opportunity to be in relationship with Jesus. The Bible study class is a discipleship study that undergirds the teachings on attitudes and relating to people in the family, community and society.

The penitent robber on the cross recognized the transgression he made with humankind, which led to a condemned life. The Bible study class as part of the ministry project enables the inmate to recognize within their own lives the changes needed to have a better life for themselves and with other people. The resource material on re-entry and staff who are resource persons, do the work of restoration which gives the ex-offender an opportunity to meet people who are willing to help them. If the ministry project impacts the inmate's life on re-entry into society without recidivism, the researcher recognizes the project fulfills Jesus' declaration to the penitent robber who desired to enter the Kingdom of God.

This model of ministry design, in essence, is a restorative justice plan embedded in redemption. The researcher believes restorative justice without the composition of redemption is lacking in substance that makes restorative justice true. The problem the researcher is undertaking is the opposite end of this theological statement with the outraged robber who hung on the other side of Jesus and reviled the Lord. The outraged robber who hung on the cross with Jesus made no claims to forgiveness, but rebuked Jesus to use his power to bring freedom to both of them. There are many inmates who attend pre-release and re-entry programs for personal gain with no knowledge or understanding about their personal relationship with God and humankind. These types of inmates or ex-offenders are more likely to become statistics for recidivism due to these persons' unwillingness to comprehend the meaning and the existence of God in life. These types of attitudes are identified in Proverbs 3:5b and 7a that say, *And lean not on your own understanding. . . Do not be wise in your own eyes.*

In this theological explanation of the ministry project, Jesus was silent in regard to the outraged robber who wanted Jesus to use power to reverse life's situation. Likewise, this ministry project will not do inmates any good if they do not share in the belief that Jesus Christ is Lord. Jesus' silent interchange with the outraged robber should inform the reader that God's Word is for persons in need of a Savior, and not those who are indifferent to the authority of scriptures in this world. Jesus' silence to the outraged robber who rebuked the Lord on the cross speaks volumes about humankind leading themselves to destruction. This particular robber shows that humankind has no authority to provoke God to act on behalf of humankind, unless it pleases God. The researcher attributes the dead sound coming from Jesus to the robber was not due to Jesus ignoring

the robber, but the outraged robber's request was void of penitence. Likewise, the model of ministry project is designed to help an inmate to come to the Lord while the inmate makes preparation to re-enter society.

Another theological implication comes from the account of Jephthah, who was the son of a prostitute and discriminated against by his half brothers. The Jephthah account speaks to inmates who are discriminated against and denied their inheritance in society because of their cultural heritage and must fight for the right to be equal. Jephthah became involved with criminal activities because Jephthah was not accepted as an equal son in the Gideon household. Even though inmates make their own choices about the lifestyle they choose to live, the idea still remains; there are people in authority and position who create situations for others to live a substandard life, while those who control the power live prosperously. Jephthah's brothers denied Jephthah his right to the inheritance of Jephthah's father's wealth which caused Jephthah to flee from home and live a criminal life. Likewise, many inmates may have come from dysfunctional family backgrounds, as well as turning to street hustling in place of normal employment.

Regardless of the reason, the inmate chooses a gangster lifestyle; the ministry project is an opportunity for an inmate to start his life over again with the inmate belonging to the family of God. Under this concept, the inmate is re-establishing the relationship with the family and the community for the purpose of re-entering society, and becoming a productive citizen. Like Jephthah's brothers; they reached out to him and brought Jephthah back into the family because they needed Jephthah's ability in war. Jephthah was made ruler over the Israelites allowing him to overcome his past history of being a criminal.

This pre-release project has the capability to empower inmates to prepare themselves to re-enter society. The model of ministry project encourages inmates to go back to school or to obtain apprenticeship certificates to show the inmate is a skilled laborer or craftsman. The ministry project empowers, encourages and teaches the inmate to re-enter society as a better person; rather than remaining the person who left society due to incarceration.

Conclusion

The researcher's observance of the model of ministry project leads the researcher to recommend the teachings of Booker T. Washington's economic plan to inmates. Booker T. Washington wanted African Americans to obtain a vocational skill to make a living for themselves. Booker T. Washington did not limit the African Americans to pursue only vocational skills as many people may think; this was Mr. Washington's emphasis. Mr. Washington had great respect for academic achievement. Booker T. Washington was concerned with African Americans not living a life of desperation, as many African Americans live in today's society.

The researcher has observed for approximately eighteen years, inmates who work in skilled labor position in prisons. These labor positions are a microcosm to society. The Federal Bureau of Prisons UNICOR division at USP Lee hires approximately five hundred inmates in the institution. Through the model of ministry project, the inmates have been encouraged to obtain an apprenticeship certificate in the operation of their machinery. These inmates who work in the UNICOR Division have jobs equal to or

greater than the citizens in the society. The UNICOR manufacturing makes textiles, furniture, cable lines and other manufacturing products throughout the Bureau of Prisons.

However, when inmates are released from prison, inmates cannot obtain a manufacturing employment equal to the work in the UNICOR manufacturing. During the model of ministry project, the researcher pointed out the fact that the participants who work in UNICOR manufacturing need to obtain an apprenticeship certificate to obtain certified licenses for a vocational skill. Also, apprenticeship emphasis was placed on the Food Services Department and the Facility Department that handles heating and air conditioning, electricity, plumbing, painting, masonry and carpentry. The participants have been encouraged to transfer to other BOP institution that offer apprenticeship certificates in these vocational trades. The recommendation for the inmate participant to obtain an apprenticeship certificate will play a key role in the next model of ministry project.

This recommendation brings Booker T. Washington's teachings to mind through observing the significance of inmate labor in comparison to the citizen unemployment rate in this country. The irony of this recommendation is that inmates have better jobs than America's citizens.

In conclusion, this project is designed to be a tool for 21st century ministry in evangelism, church growth and pastoral care in the Church. The model of ministry project has the capability to witness to inmates through Bible study classes which directs the participant to focus on the gospel. The Bible study class is interested in the participants grasping the meaning of scripture which is grounded in Jesus Christ. The Bible study classes focus on the authority of scripture in the participant's life. The

authority of scriptures in the Christian faith is grounded in Jesus as Lord and Savior. The participant becomes aware through scriptures, that Jesus is the fulfillment of prophecies and the Word of God made flesh. The Bible study class is an opportunity to teach about Jesus Christ and to use the scriptures to make discernment about the participant's life. These classroom studies of scripture will teach the participants about their relationship with God and people. If used properly, the bible study class is a tool to discuss the nature of God through Jesus Christ as Lord and Savior of the world. Also, during this class time there are participants who share their faith so other persons may know they are not alone. In essence, the Bible study class is a soul-searching experience for inmate participants to gain direction and meanings in life.

The model of ministry project may influence Church growth among parishioners who will answer the call to prison ministry and become committed to this cause. This project brings the Church into the arena where parishioners may become mentors to inmates. The Church growth effort will come from the opportunity to mentor to men and women who desire to make a change in their life. The selection and involvement of inmates in the model of ministry project will discern if the participant is sincere in faith. Upon the inmate's sincerity for the program, the inmate will reach out to whoever will serve as a mentor to the inmate's re-entry process. The Weed & Seed program presented by Drs. Kenneth and Linda Calvert shows the ability of a ministry to mentor inmates for re-entry. The Weed & Seed program is a faith-based initiative which reaches out to ex-offenders to enable them to settle down in the community. The Weed & Seed program may serve as an example for Christians to come up with their own ministry to feed hungry souls with the knowledge and love of Jesus Christ. The correctional setting is a

gold mind for Christians to reach the un-churched. The researcher believes the Church's concentration has to be placed on both discipleship studies and resources for re-entry. The model of ministry project plays a key role in the manifestation of the Word of God (*Logos*) to empower the participant. Any form of Church growth has to have a practical implication so there will be positive results in the plan.

Overall, the model of ministry project comes down to providing pastoral care to the inmate participants and ex-offenders. The offering of pastoral care in the model of ministry project desires to ease the apprehension of starting life over again. During the implementation of the project, several participants responded after the Weed & Seed presentation that there are people who care about helping inmates to re-enter society. These statements made by the inmate participants edified the project. The model of ministry project may be seen as a pastoral care tool that brings the Church into the arena of the less fortunate. Therefore, the project generates the presence of pastoral care in the penal institution, while the inmates view the model of ministry project as a positive occurrence in the institution.

This insight gives the project prestige to rival the *Life Connection Program (LCP)* and *Threshold Program* in the Bureau of Prison (BOP). With this ministry project, an inmate does not have to leave the institution to attend the LCP at another institution. Inmate's who are incarcerated at a Satellite Prison Camp without the availability of the Threshold Program, can benefit from the model of ministry project.

The writer visualizes the ministry of pastoral care in the correctional setting as dealing with the personal and social aspects of life. Pastoral Care has been focused too long on personal growth with no true connection to the outside world. If the Christian

faith truly wants to show Jesus is alive in today's world, the Church has to manifest ministries that will open up doors that lead to fulfillment. In this case while a person is incarcerated, the idea of fulfillment satisfies the hope of a better day is coming. The consummation of that hope is fulfilled when the participant or ex-offender encounters society. Once the inmate is released back to society, that ex-offender may visualize the truth of God's Word as a deliverer. The writer's own personal experience with incarceration testifies that God reveals life to you.

The pastoral care ministry in the 21st century has to deal with the social gospel or social holiness to affect social change in this world. The pastoral care ministry has to be involved in human neglect to reveal God's love in the world. The American culture is becoming less civilized with individualism and irrelevance. Individualism without the pastoral care ministry is a camouflage for greed. Through pastoral care ministry, a Christian may combat the social-economics of Darwinism. Darwinism promotes the conservative ideology on individualism, which teaches the survival of the fittest. This ideology is at the helm of American Society. The recent economic decline in America's culture and its bail out of prominent American businesses is evident of the principle *survival of the fittest*.

Social Darwinism is also encamped with the utilitarian principle of *the greatest good for the greatest number deserving*. These are ethical principles used by capitalists to govern society in the distribution of goods and services. The Christian faith teaching on pastoral care has to rival this thought of individualism that has no compassion for others. The Christian faith teaching of pastoral care brings agape love into the arena to confront the idea of *survival of the fittest*. The researcher believes social Darwinism and the

utilitarian's use of ethical principles are carefully thought out for an elite society.

Therefore, the majority of individuals who are under incarceration came into this arena under former President Ronald Reagan, a Social Darwinist. President Reagan practiced the policy of benign neglect on urban America. This idea first came into practice under Senator Daniel P. Moynihan who served as an advisor under President Richard M. Nixon in 1970. President Reagan's administration practices the policy of benign neglect that is evident in the federal drug laws in 1983. The federal drug laws provided no parole system for federal inmates. The federal laws resulted in approximately 53% incarceration rate for drug offenses at the present time. There are more inmates incarcerated for long term drug offenses than for violent crimes against another person. The researcher does not excuse the drug dealers for being incarcerated. The researcher is concerned with the rate of incarceration, in opposition to no manufacturing jobs in urban America. The researcher raised the question of the purpose of the UNICOR Industry in prison, which is better than the manufacturing jobs in society. In closing, when an inmate is released from the federal prison, the ex-offender is considered unemployable.

Finally, how does the Christian faith respond to these inequities in society that affects the parishioners in the Church? This model ministry project has a gigantic task ahead of itself. The preparation to help inmates to be ready to face re-entry is only a trial run for this model project. Overall, the model of ministry project looks forward to making improvements to address the different levels of concerns in the project. The model of ministry project itself is a Christian response to devise a plan of action for incarcerated men and women to re-enter society.

The Apostle Paul once said, “For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places”.¹ The researcher believes there are governmental powers and economic institutions that consume the world with their authority. The Christian faith offers a sensible alternative to the rule of these institutions. This model of ministry project prepares the participant to move away from the powers of oppression.

¹Eph 6:12

APPENDIX A
NATIONAL H.I.R.E. NETWORK RESOURCES & ASSISTNACE

NATIONAL HIRE NETWORK RESOURCES AND ASSISTANCE

CALIFORNIA

I. California Employment Development Department

Contact:

California Employment Development Department

722 Capitol Mall, MIC 50

Sacramento, CA 95814

Web Site: <http://www.edd.ca.gov/>

Information about State Department of Labor resources may be of interest to:

- potential employers looking for incentives to hire individuals with criminal histories;
- service providers and individuals with criminal histories who are looking for assistance in finding employment; and
- researchers and policy makers looking at current programs to ascertain what programs are effective and serve their intended purpose.

A. Federal Bonding Program

The Federal Bonding Program provides fidelity bonding insurance coverage to individuals with criminal histories and other high-risk job applicants who are qualified, but fail to get jobs because regular commercial bonding is denied due to their backgrounds.

Contact:

Workforce Services Division

California Employment Development Department

722 Capitol Mall, MIC 50

Sacramento, CA 95814

916-654-7799 916-654-7799

B. Tax Credits

The Work Opportunity Tax Credit (WOTC) is a federal tax credit to reduce the federal tax liability of private for profit employers to be used as an incentive for employers to hire individuals from eight different targeted groups: TANF recipients, veterans, ex-felons, high risk youth, summer youth, Food Stamp recipients, SSI recipients, and vocational rehabilitation referrals.

Contact:

Workforce Services Division
California Employment Development Department
722 Capitol Mall, MIC 50
Sacramento, CA 95814
916-654-5857 916-654-5857

C. Unemployment Insurance Office

Unemployment compensation is a social insurance program designed to provide benefits to most individuals out of work, generally through no fault of their own, for periods between jobs. In order to be eligible for benefits, jobless workers must demonstrate that they have worked, usually measured by amount of wages and/or weeks of work, and must be able and available for work.

The unemployment compensation program is based upon federal law, but administered by states under state law.

Forms and information may be obtained at any local One Stop Center and via the internet at the web site listed below.

Contact:

Employment Development Department
722 Capitol Mall, MIC 83
Sacramento, CA 95814
Web Site: www.edd.ca.gov

Contact:

II. Criminal Record Repository

This is the agency individuals may contact to obtain a copy of their state rap sheet. The criminal record repository can also tell the individual who else is legally entitled to have access to his or her record.

Fingerprints and the reason for requesting a copy of a criminal history must be submitted, along with a \$25 fee, to the California Department of Justice.

Contact:

California Department of Justice
Record Review Unit
P.O. Box 903417
Sacramento, CA 94203-4170
916-227-3835 916-227-3835

III. State Attorney General

Employers and service providers may obtain information from the state attorney general regarding occupational bars, the licensing of individuals with criminal records in certain jobs, and whether the state has laws that limit what employers may ask job applicants or protections against employment discrimination based on a criminal record.

Contact:

Office of the Attorney General
P.O. Box 944255
1300 I Street, Suite 1740
Sacramento, CA 95814
916-324-5437 916-324-5437
Web Site: www.caag.state.ca.us/

IV. State Department of Corrections

Work Release Program

A work release/furlough program is available to most inmates in the California Department of Corrections' system. Inmates who have been convicted of sex offenses, violent offenses, and high-level drug offenses are not eligible. Eligible participants must be 12 - 16 months away from release on parole. Participants are permitted out of the facility during the day for paid work experiences, but must return to a minimum security facility at night.

Contact:

Pre-Release Program

Each California Department of Corrections (CDC) facility maintains its own pre-release center. The curriculum of each pre-release center is determined by each facility. The program runs for three weeks and attendance is not mandatory, except for those individuals with convictions involving anger management. Each facility assists inmates with resume development, job readiness, and obtaining a Department of Motor Vehicles identification card and Social Security card.

Contact:

California Department of Corrections
1515 South Street
Sacramento, CA 95814
916-327-3339 916-327-3339 ; 916-816-3284 916-816-3284 pager

New Organization Name

Contact:

V. California Department of Corrections**Parole Division**

The California Department of Corrections (CDC) supervises the re-entry of all parolees. There are 32 re-entry or transitional centers throughout California. Most are operated by public or private agencies under contract to the CDC. The Parole Division ("Parole") monitors these facilities. A pilot program is being offered by Parole at five of the transitional centers. If a parolee is job ready, s/he is referred to the Employment Development Department office, which is located at the parole office. The second component of the new program is called Jobs Plus. A parolee is placed in this program when s/he is not quite ready for employment and needs additional preparation for work (e.g, training and job coaching). The third arm of the program is Offender Employment Continuum (OEC). This portion of the program is for job ready individuals and consists of a 40-hour workshop for employment. There is a 180-day follow-up by the private contractor, in many instances a local community college, that provides the workshop training. The Division of Parole also maintains Residential Multi-Service Centers (RMSC) for those parolees who are at risk of becoming or are homeless. There are 228 beds available. Residents of RMSC receive assistance with cognitive skills, literacy, life skills and drug treatment from One Stop Career Centers which are located on site. Parolees may stay for six months and their stay can be extended for up to one year. RMSC facilities are located in San Francisco, San Jose, Fresno, and Los Angeles.

Contact:

Institutional Division
California Department of Corrections
P.O. Box 942883
Sacramento, CA 95814
916-323-2321 916-323-2321

Contact:

VI. Legal Assistance

Free or low-cost legal resources, both in civil and criminal law, are helpful to individuals with criminal histories in learning about relevant state laws governing the expungement or sealing of criminal histories or addressing other legal issues resulting from having a criminal history.

A. State Public Defender

Contact:
 California Public Defender Association (CPDA)
 3273 Ramos Circle, Suite 100
 Sacramento, CA 95827
 916-362-1686 916-362-1686
 Web Site: www.cpda.org

B. Legal Services

Contact:
 Public Interest Clearinghouse
 433 California Street
 Suite 815
 San Francisco, CA 94104
 415-834-0100 415-834-0100
 415-834-0202 fax
 E-Mail: pic@pic.org
 Web Site: www.pic.org

Bay Area Legal Aid provides free legal help for low-income people living in the counties of Alameda, Contra Costa, Marin, Napa, San Francisco, San Mateo, and Santa Clara. The Legal Barriers to Employment Project help eliminate legal barriers to employment – criminal records, suspended drivers license, threatened evictions, credit problems.

Contact:
 Bay Area Legal Aid
 Legal Barriers to Employment Project
 50 Fell Street, 1st Floor
 San Francisco, CA 94102
 415-982-1300 415-982-1300 , ext 308
 Web Site: <http://www.baylegal.org/client-services>

The East Bay Community Law Center assists clients with legal barriers to employment, including criminal records.

Contact:
 East Bay Community Law Center
 3130 Shattuck Avenue
 Berkeley, CA 94705

510-548-4040 510-548-4040 , ext 347

The National Center for Youth Law is looking at employment barriers, including criminal records, as it impacts youth.

Contact:

National Center for Youth Law
405 14th Street, 15th Floor
Oakland, CA 94612

Neighborhood Legal Services of LA County provides civil legal services (housing, employment, public benefits, discrimination, immigration, family/domestic issues, etc.) to low-income residents of Los Angeles County, including the San Fernando and San Gabriel Valleys, the neighboring communities in the Pomona, Santa Clarita and Antelope Valleys, and the cities of Burbank, Glendale, and Pasadena.

Contact:

Neighborhood Legal Services of LA County
13327 Van Nuys Boulevard
Pacoima, CA 91331
1-800-433-6251 1-800-433-6251 ext. 139
Web Site: www.nls-la.org/

The Social Justice Law Projects represents low income persons in class and impact litigation to eliminate employment and housing barriers facing individuals with arrest and conviction records.

Contact:

Social Justice Law Project
510 16th Street, Suite 201
Oakland, CA 94612
510-893-1146 510-893-1146
E-Mail: socialjusticelaw@hotmail.com

The National Employment Law Project assists individuals in the San Francisco Bay Area who have been denied employment or fired because of their criminal record.

Contact:

National Employment Law Project
405 14th Street
Suite 1400
Oakland, CA 94612
510-409-2427 510-409-2427

E-Mail: mneighley@nelp.org

Web Site: www.nelp.org

description of legal services agency

Contact:

C. State Bar Association

Contact:

California State Bar Association
San Francisco (Main Office)

180 Howard Street

San Francisco, CA 94105

415-538-2000 415-538-2000

Web Site: www.calbar.ca.gov

VII. Local Service Providers

Community agencies are available to assist individuals with criminal records find employment. This information will inform individuals with criminal records about government agencies and community-based organizations that assist with employment, education or vocational training. Researchers and policy makers may find this information useful in identifying agencies and service providers in order to evaluate the effectiveness of these programs.

Arriba Juntos

Arriba Juntos, a community-based organization, has been in operation for 36 years, serving a diverse population in San Francisco. In addition to an individual with a criminal history employment program, it offers youth programming and ESL classes to over 2,000 clients yearly. Arriba Juntos maintains staff at the One Stop Career Center at 3120 Mission St. in San Francisco to assist job seekers who begin their searches at a One Stop Center. Arriba Juntos accepts drop-in clients, as well as those who make appointments. They have direct placement for clients who have job skills. Training is available in computer technology, including MS Office Suite, and certified nursing assistance with the ability to obtain California licensing. Arriba Juntos will assist clients in obtaining licensure from the State of California. In collaboration with the San Francisco Municipal Railway (MUNI) they offer a driver training course. Clients may obtain their Commercial Driving License and consideration for employment with MUNI as bus drivers. These training programs include a Life Skills component, job interview techniques and resume writing in addition to daily survival skills. Arriba Juntos has a subsidized wage/on job training program that is used as an incentive to employers to hire individuals with criminal records.

Contact:
1850 Mission Street
San Francisco, CA 94103
415-487-3240 415-487-3240
415-863-9314 fax
E-Mail: info@arribajuntos.org
Web Site: www.arribajuntos.org

Career Link - Employment Resource Center

Career Link is part of California's One Stop Center System. Individuals with a criminal history are referred to a job agent for services. Each job agent is expected to have 60 successful closures per year. (A closure is considered placing a client in a job that the client retains for 90 days or more.) Services include: job search workshops; one-on-one job counseling; vocational counseling; resource library; computerized job skills testing software; computers and equipment available for use in preparing cover letters, job resumes, job applications; and internet access for job search. Clients must call for an appointment.

Contact:
Career Link - Employment Resource Center
3120 Mission Street
San Francisco, CA 94110
415-401-4917 415-401-4917

Delancey Street Foundation

Delancey Street Foundation is based on the principle of self motivation. Success in the program is based on "pulling yourself up by your own bootstraps." Program capacity is 450 persons at the San Francisco facility. A two-year commitment is required of all participants, however participants may stay longer in the program if needed. Walk-ins are accepted for interviews; offenders may be interviewed while incarcerated. To be placed on a waiting list, individuals must write a letter requesting an interview. Recently released offenders must be able to transfer their parole supervision to San Francisco. Residents learn not only academic and vocational skills, but also the interpersonal, social survival skills, along with the attitudes, values, sense of responsibility, and self-reliance necessary to live in the mainstream of society drug-free, successfully and legitimately. Delancey Street owns and operates several commercial businesses staffed by its residents. Individuals receive training in different vocational, business skills as well as managerial skills in the different aspects of business, and skills in owning and operating a business.

Contact:
Delancey Street Foundation
600 Embarcadero
San Francisco, CA 94107
415-957-9800 415-957-9800

Northern California Service League

The Northern California Service League (NCSL) offers pre-release services on the county level. A 40-hour core program in life skills is given. NCSL also provides social services to assist families of offenders during their loved one's incarceration, substance abuse counseling, GED tutoring, parenting skills, and counseling on domestic violence issues. Approximately 600 inmates, including sentenced inmates and those awaiting trial or sentencing, are serviced. NCSL is in the process of starting a program to facilitate housing needs upon release. This will include a 30-day shelter program and assistance in obtaining public assistance. Post-release services offered include job placement, a life skills workshop, substance abuse counseling, and referrals to other agencies for housing. In order to obtain services, a client needs a "1502 Referral Form" from Parole. Approximately 1,000 recently released offenders per year receive post-release services. In addition, NCSL hosts an annual job fair to assist with job placement. Transitional housing is also available for single mothers. Eleven single mothers reuniting with two children under the age of six years can be accommodated at Cameo House. Clients may stay up to one year and there are case management services on site. An extension program of post-release services is available to those parolees who reside in the San Jose area. Services are the same as those available in the San Francisco office.

Contact:
Post Release Services
Northern California Service League
28 Boardman Place
San Francisco, CA 94103
415-863-2323 415-863-2323
415-863-1882 fax
Web Site: NorCalServiceLeague.org

Northern California Service League

San Jose Office

Contact:

Northern California Service League
 598 North First Street, Suite 202
 San Jose, CA 95112
 408-297-9601 408-297-9601
 E-Mail: NCSL2@ips.net
 Web Site: <http://www.NorCalServiceLeague.org>

Northern California Service League**Pre-Release Services****Contact:**

Northern California Service League
 San Francisco Hall of Justice, Room 116
 850 Bryant Street
 San Francisco, CA 94103
 415-552-9250 415-552-9250
 Web Site: <http://www.NorCalServiceLeague.org>

Opportunities Industrialization Center West (OICW)

Opportunities Industrialization Center West (OICW) is a non-profit vocational training school that provides low-or no-cost entry level training. As a One-Stop Center, it services walk-in clients in collaboration with other agencies. At its location are offices of the Department of Social Services, a local community college and a local adult school. It also provides youth services in the form of after-school programs for drop-outs or potential drop-outs. Training classes run from six weeks to six months. Training is available in the construction trades, hazardous material removal, culinary arts, clerical, certified nurse assistant, Web Desk Top publishing and A+ Certification (computer technician), including the Oracle system. Approximately 300 people receive services daily. OICW also assists recently released offenders with the expungement of California criminal records.

Contact:

OICW Assessment Center
 1200 O'Brien Dr., Room 137B
 Menlo Park, CA 94025
 650-462-6316 650-462-6316

Private Industry Council of San Francisco (PIC)

Private Industry Council of San Francisco (PIC) is a non-profit organization that provides employment, training and research services to employers and job seekers in San Francisco. PIC is a public/private collaboration for workforce development. PIC contracts with over 60 community- based organizations to provide training and employment services. Among the agencies that PIC works with are city agencies, California Employment Development Department (EDD), City College of San Francisco, the San Francisco United School District, and the San Francisco Chamber of Commerce PIC has a Workforce Investment Act (WIA)-funded job training service program that serves recently released offenders among other populations. It provides GED preparation, basic literacy assistance, job development, job counseling and on-the-job training. PIC utilizes employment specialists from EDD for its job development and placement services.

Contact:

Private Industry Council of San Francisco
1650 Mission Street, Suite 300
San Francisco, CA 94103
415-431-8700 415-431-8700
415-431-8702 fax
E-Mail: 411@picsf.org
Web Site: www.picsf.org

Private Industry Council of San Francisco

Youth Opportunities for San Francisco (YO SF!) is a new program offering employment and development services to youths, ages 14 - 21 years, who are transitioning out of the California Juvenile Justice system's youth ranches and guidance centers.

Contact:

YO San Francisco
1850 Mission Street
San Francisco, CA 94103
415-487-3912 415-487-3912

Rubicon Programs Inc.

Rubicon Programs serves a diverse population that includes low income, disabled, non-custodial fathers and the homeless. It does not specifically target recently released offenders, however many recently released offenders fall into one of the categories that it serves. Its programs offer a myriad of services ranging from basic pre-employment skills, job search assistance, life skills, on-the-job paid training and

experience at Rubicon program headquarters to job retention support services. Approximately 2,500 clients undergo the intake process each year.

Contact:
 Rubicon Programs Inc.
 2500 Bissell Avenue
 Richmond, CA 94804
 510-235-1516 510-235-1516
 510-235-2025 fax

Playa Vista Job Opportunities and Business Services (PVJOBS)

Playa Vista is a construction development, non-profit organization located in Los Angeles. The company allots 10% of all jobs at the construction site to at-risk people, including individuals with criminal histories. PVJOBS is considered a one-stop job center. Assessment of math and reading skills is done, as well as assistance with job resumes and job placement. Clients must be referred from another One Stop Center or a community-based organization. From information received through the assessment and job skills, an employment profile is developed and entered into the PVJOBS data base. Both union and nonunion contractors work on the development site. Clients are eligible to become members of the different trade unions.

Contact:
 Playa Vista Job Opportunities and Business Services
 12555 West Jefferson Boulevard, Suite 30
 Los Angeles, CA 90066
 310-448-4684 310-448-4684
 E-Mail: info@pvjobs.org
 Web Site: www.pvjobs.org

The WorkPlace

The WorkPlace is a private-for-profit company that specializes in serving the parolee population. It has six offices in the San Fernando Valley, Orange County and Los Angeles County. The agency has a contract with the California Department of Corrections. Job specialists assist clients with developing resumes, completing job applications, and acquiring interview skills prior to developing job opportunities. Job specialists enroll clients in vocational training and coordinate efforts with One Stop Centers. Clients must call to schedule an appointment; walk-in appointments are not accepted.

Contact:
 The Work Place

3407 West 6th Street
Los Angeles, CA 90020
213-386-1994 213-386-1994
E-Mail: workplace_la@hotmail.com

Community Connection Resource Center

The Community Connection Resource Center offers comprehensive services for recently released offenders. These services include drug counseling/sober living houses, vocational training assistance, job development and placement, social services assistance, one-on-one counseling. It provides referrals for housing, as well as transitional housing for six months. It also has a youth program available. It is necessary to call for an interview/appointment. Community Connection Resource has centers located throughout the state (none near San Francisco or Oakland) where 3,000 to 3,500 recently released offenders are serviced annually.

Contact:
Executive Director
Community Connection Resource Center
4080 Centre Street, Suite 104
San Diego, CA 92103
619-294-3900 619-294-3900

EARN

EARN was formerly known as Welcome Home Ministry. EARN services recently released offenders who are referred through North County Community Services or the Employment Development Department. In its first year of assistance it served 365 clients with job searches, resume development, and job coaching. Computers with internet access are available for use by clients.

Contact:
EARN
3355 Mission Avenue
Oceanside, CA 92054
760-439-1136 760-439-1136
E-Mail: whministries@hotmail.com

North County Community Services

North County Community Services (NCCS) is located north of San Diego. The agency primarily works with probationers helping them to find employment. It services approximately 450 clients yearly. Services include information on Social

Services, help in obtaining California identification, bus tickets for transportation to and from job interviews, resume coaching, and computer usage with internet access for job searches. The agency also refers clients to Employment Development Department One Stops and local colleges for assistance.

Contact:

North County Community Services
1012 South Coast Highway, Suite B2
Oceanside, CA 92054
760-757-7012 760-757-7012 , 760-757-7011 760-757-7011

Second Chance/STRIVE

Second Chance serves individuals with a criminal history, long-term unemployed/underemployed, or homeless people. Using the STRIVE model, Second Chance encompasses a three-week job readiness program. In addition to assistance with resume writing, clothing and interview techniques, soft skills such as eye contact and hand shaking are taught. Upon completion of the three-week program, graduates of the program attend a job fair. STRIVE program graduates have a 95% employment rate. Job developers are also available to assist individuals who do not enter the STRIVE program to develop skills enabling them to do a job search on their own. These individuals also attend the monthly job fair held by Second Chance. Transitional work experience is also available for those people who have never worked or have not worked in many years. This allows participants to gain entry-level work experience with the goal of obtaining permanent employment.

Contact:

6145 Imperial Avenue
San Diego, CA 92114
619-234-8888 619-234-8888
619-234-7787 fax
E-Mail: secondchance@secondchanceprogram.org
Web Site: www.secondchanceprogram.org

Contact:

APPENDIX B
STATE ACTIVITIES & RESOURCES

STATE ACTIVITIES & RESOURCES

California

Serious and Violent Offender Reentry Initiative Grantees | Other OJP Activities & Resources | State Agency Contacts | Local Organizations & Resources

Serious and Violent Offender Reentry Initiative Grantees

California Department of Corrections (Amount: \$2,000,000*)

The California Department of Corrections plans to use its FY 2002 funds to implement the Going Home—Los Angeles Program (GHLA), which will combine existing reentry programs for state parolees in Los Angeles, CA. The program will identify, enhance, and disseminate information on best practices in reentry services; examine and remove barriers that prevent coordination of services; refine and improve existing systems by consulting a broad range of decisionmakers and service providers; and strive to become self-sustaining. GHLA's targeted population includes male felons ages 18–35 who are at a high risk of reoffending. GHLA will pilot its participant enrollment process at the Substance Abuse Treatment Facility and State Prison at Corcoran, CA. The program will include a minimum of 200 parolees over 3 years. For more information, read this grantee's [workplan](#).

Local contact: Kevin Wortell, 916–324–0962.

City of Oakland—Department of Human Services (Amount: \$1,000,000*)

The City of Oakland will build on the existing Project Choice, which provides intensive postrelease services and supervision to young Oakland parolees. Project Choice currently provides an array of services including employment training, adult education, mental health and substance abuse treatment, and intensive supervision for parolees returning to their communities. The project will increase the number of ex-offenders served, begin reentry planning and service provision 6–12 months prior to parole, and intensify postrelease supervision. Project Choice will recruit 120 high-risk male offenders ages 14–29 from the California Department of Corrections (CDC) and California Youth Authority (CYA) facilities nearest Oakland (CDC's San Quentin State Prison, two CDC community reentry

centers in Oakland, and CYA's Northern California Youth Correctional Center in Stockton). The project is supported by local partners, including the community college district and community-based organizations funded by foundations and governmental sources. In addition, Alameda County is providing substantial behavioral health funding. For more information, read this grantee's workplan.

Local contact: Sara B. Bedford, 510-238-6794.

[Asterisks indicate award amounts that are subject to final review.]

Other OJP Activities & Resources

Click on the name of the office or bureau to find out about its state activities and resources:

- Community Capacity Development Office
- Office of Juvenile Justice and Delinquency Prevention
- Office for Victims of Crime
- Office on Violence Against Women

State Agency Contacts

Click on the agency name to link to its Web site:

- California Department of Corrections
- California Department of Education
- Workforce Investment Act (WIA) Directory

Local Organizations & Resources

California Youth Authority

Executive Office

4241 Williamsborough Drive, Suite 201

Sacramento, CA 95823-2088

916-262-1480

916-262-1483 (fax)

<http://www.cya.ca.gov/>

The California Youth Authority has undertaken several promising programs

that require offenders to take personal responsibility for their actions. Two of these programs are described below.

- Institute for Conflict Management—Orange, CA. The Institute for Conflict Management is sponsored by the St. Vincent de Paul Society, a church-related and community-based social services agency. Before bringing a victim and offender together, a mediator meets separately with each party and listens to his or her story. The mediator explains the mediation process and invites both parties to participate in the mediation process. During the mediation session, the victim and offender discuss the crime and its impact on their lives and devise a plan for the offender to make amends.
- Neighborhood Citizens Committee—Long Beach, CA. The community volunteers on this committee are dedicated to helping youth who have committed minor offenses. Volunteers listen to the youth and his or her family, give attention to the juvenile as an individual, and supervise community service that emphasizes responsibility, contributes to society, and helps the youth develop an awareness of the community through exposure to new people, places, and events.

Center for Delinquency and Crime Policy Studies

California State University, Sacramento

7750 College Town Drive, Suite 104

Sacramento, CA 95826

<http://www.csus.edu/ssis/cdcps/>

The Center for Delinquency and Crime Policy Studies (CDCPS), which began operations in August 1998, is housed in California State University's College of Social Sciences and Interdisciplinary Studies. The center brings an interdisciplinary focus to issues in juvenile delinquency and crime. CDCPS projects address policy, program development, and outcome evaluation and are national, statewide, and regional in perspective. Several projects are currently being managed within the framework of the center, including the Intensive Aftercare Program, the High-Risk Youth Education and Public Safety Program Evaluation, and Research on Youth Gangs in Indian Country.

Community Ex-Offenders Program

Monika Hudson

City of East Palo Alto

Offender Supervision and Reentry

East Palo Alto, CA 94303

650-853-3100

The city of East Palo Alto, CA, in cooperation with Free At Last, a community-based nonprofit agency, received a \$150,000 grant award for the Community Ex-Offenders Program. Through this program, a collaborative alliance was formed among the community, businesses, and criminal justice agencies to provide a multifaceted approach to enable adults and youth on probation and parole to reenter and reintegrate into the community through work programs.

DeWitt Nelson Youth Correctional Facility

P.O. Box 213003

7650 South Newcastle Road

Stockton, CA 95213-9003

209-944-6113

www.cya.ca.gov/DivisionsBoards/DJJ/about/locations/dewittn.html

Restorative justice requires offenders to take personal responsibility for their actions and to actively work to repair the harm they have caused victims and the community. In addition, restorative justice projects give offenders the opportunity and encouragement to improve their skills and abilities and enable them to gain insight into their role in the community. This insight will lead to a more positive and successful transition back into the community. This program, located in the DeWitt Nelson Correctional Facility, which is part of the Northern California Youth Correctional Center in Stockton, CA, encourages the community to view offenders as essential resources whose work is valuable to the community.

Free at Last

1796 Bay Road

East Palo Alto, CA 94303

650-462-6999

650-462-1055 (fax)

freelast@best.com

Free at Last, a nonprofit agency based in East Palo Alto, CA, offers a full range of services from street outreach and intervention to bilingual substance abuse treatment, transitional housing, and long-term aftercare to more than 4,200 people. Its clients include adolescents, young adults, and parents. The agency's community-based model helps to reduce the spread of HIV, break the cycle of addiction and incarceration, rebuild families, foster self-sufficiency through employment, and establish a strong community of recovery.

Juvenile Reintegration and Aftercare Center
 The Center for Delinquency & Crime Policy Studies
 California State University, Sacramento
 7750 College Town Drive, Suite 104
 Sacramento, CA 95826
 916-278-6259
 916-278-4560 (fax)
www.csus.edu/ssis/cdcps

The mission of the Intensive Aftercare Program (IAP) Juvenile Reintegration and Aftercare Center is to help agencies, both public and private, develop and implement programming for successful transition and reentry of juvenile offenders into the community from out-of-home placement. The Center's primary goal is to promote best practices in juvenile transition and aftercare systems through training, technical assistance, ongoing research, and linkage with other technical assistance and service providers. The Intensive Community-Based Aftercare model provides for increased public safety and normalization of offenders in the community by providing intensified treatment services and higher levels of community surveillance.

Mothers Against Murder and Assault
 1811 11th Avenue
 Oakland, CA 94606
 510-261-0800
 510-637-0362 (fax)

Since 1997, the community-based organization Mothers Against Murder and Assault (MAMA) has been providing rehabilitative services to high-risk, young (ages 14–18) male offenders adjudicated in Alameda County, CA. The program was founded and is operated by women who have lost loved ones to homicide. MAMA's experience providing rehabilitative services to young offenders and its long history of successful collaboration with local agencies have resulted in a comprehensive intervention approach that reintegrates youth into their communities. The program's strengths are its ability to develop new resources and support in the community and to decrease the number of barriers that prevent youth from reintegrating upon release. By facilitating and monitoring the interaction between youth and their communities, the MAMA Aftercare Program endeavors to change attitudes and norms among youth, their peers, and their families in an attempt to interrupt the cycle of violence in the most dangerous neighborhoods. MAMA has had great success in reducing the number of overall offenses of program participants. Participants who have reoffended have had a greater time lapse between offenses and have been convicted of

far lesser crimes than those offenders who have not received MAMA's services.

Re-Entry Prison and Jail Ministry

P.O. Box 620

Chula Vista, CA 91912

reentry@reentry.org

reentry.org

Re-Entry Jail and Prison Ministry is a ministry based in San Diego, California, that offers resource information to chaplains and jail ministers who help ex-offenders.

Sacramento County Reentry Orientation

<mailto:ctti@attbi.com>

In October 2000, the California Department of Corrections, in partnership with the Sacramento Police Department, the Sacramento County Sheriff's Department, the California Highway Patrol, and the Sacramento City Unified School District's Adult and Vocational Education Department initiated a mandatory orientation for all parolees returning to Sacramento County. Orientation meetings are held on Tuesdays and each parolee must attend one immediately following release. More than 4,000 parolees return to Sacramento County each year. At the orientation, parolees hear from an inspirational speaker, have their personal information updated, receive ID cards from the Department of Motor Vehicles, speak with a number of social services providers, and learn about various vocational education programs. One of the most successful vocational programs is the Heavy Duty Truck Driver Training Program. This 18-week program trains safe drivers, who spend a good deal of their time doing "project driving" for various public agencies, thereby both gaining experience and saving tax dollars in the process. The orientation program has already shown success in reducing recidivism. Overall, 75 percent of California parolees statewide recidivate within 24 months. In comparison, only 47 percent of the parolees who have attended the Sacramento County orientation and only 7 percent of the parolees who have completed the Truck Driver Training Program have returned to prison. For more information, contact Ward Allen at 916-416-4049 or Bob Martinez at 916-445-4950.

Save Our Future

3210 West Vernon Avenue, Suite A

Los Angeles, CA 90008

323-291-6623

323-291-6373 (fax)

Save Our Future is a community-based, nonprofit organization licensed by the California Department of Children Services and chartered by the California Department of Education to implement career development and adult education services. The program is geared toward male and female offenders and is structured to accommodate ethnic diversity. The goal of this program is to work with youth to help them understand that they are responsible for acquiring the skills necessary to become productive members of society. Program participants are taught how to set personal goals and objectives for attaining gainful employment. The program curriculum is customized to provide optimal social enrichment for each program participant. Save Our Future is a 3- to 18-month program that annually serves over 360 youth. The program offers the following services: help in obtaining a high school diploma, computer training, literacy skills, family counseling, HIV/AIDS education, job placement, social-skills development, self-esteem development, and substance abuse counseling.

If you know of a local organization or resource that should be added here, please e-mail us at askreentry@ncjrs.org. Be sure to write "Local Organizations & Resources" in the subject line. Provide a brief one-paragraph description of the organization or resource and include any appropriate contact information (name of organization or resource, name of contact person, mailing address, phone number, fax number, e-mail address, and URL).

APPENDIX C

**HOUSING AUTHORITIES (PHAS)
AND PRISONER RE-ENTRY**

Public Housing Authorities (PHAs) and Prisoner Re-Entry

www.csgeast.org/pdfs/Re-Entry/RPC_PHAs%20one-pager_v7.pdf

A growing number of people are released each year from state prison and local jails; this phenomenon, prisoner re-entry, has a significant impact on housing programs administered by PHAs, including public housing, the Housing Choice Voucher Program (Section 8), and other programs.

- Each year, more than 650,000 people are released from state prisons in the United States, typically to a handful of neighborhoods in major cities.¹ An estimated nine million individuals are released annually from US jails.²
- The majority of people released from prison (71 percent, in a Maryland study) expect to live with their families, many of whom receive Section 8 housing subsidies, live in public housing, or live in other housing supported by PHAs.³
- 41 percent of families in one Chicago public housing project expected to receive a family member from prison within two years.⁴ Ensuring that people released from prison and jail find appropriate places to live is critical to public safety and healthy families and communities.
- People who do not find stable housing in the community are more likely to recidivate than those who do: the Georgia Department of Corrections determined that, with each move after release from prison, a person's likelihood of rearrest increased by 25 percent.⁵
- Re-arrest and re-incarceration disrupts income and the ability of both the person arrested and his or her family to comply with a lease agreement.
- In New York, it costs more than \$32,000 per year to serve a single person who stays in homeless shelters and returns

to prison. Hospitalizations and child welfare involvement drive this price tag even higher.⁶

PHAs can play a role in stopping this destructive cycle by considering potential tenants individually and partnering with public safety and service agencies to ensure that tenants get the help they need to stay in housing.

- The US Department of Housing and Urban Development (HUD) charges PHAs with maintaining safe housing communities, but permits significant discretion in determining admission policies: only individuals who are subject to lifetime registration under a state sex offender registration program and those who have been convicted of the manufacture or production of methamphetamine in federally assisted housing are barred for life.⁷
- State departments of corrections, parole, and probation consider housing a paramount issue in ensuring successful re-entry and preventing recidivism. By providing supervision, services, and (in some cases) financial supports, that encourage housing stability, corrections agencies can be valuable partners.
- PHAs and their partners can benefit from national efforts and resources around re-entry—the President’s Prisoner Re-Entry Initiative, the Re-Entry Policy Council and its report, and the work of the Interagency Council on Homelessness and local coalitions focused on ending homelessness.

A few PHAs have developed innovative strategies and partnerships to promote safe and successful re-entry and positive housing outcomes for people released from prison and jail in their jurisdictions.

- Identify properties and mediate with landlords. The Salt Lake County (Utah) Housing Authority has partnered with the county government to place people released from the county jail, and other special populations, directly into housing through the Homeless Assistance Rental Program (HARP). The county government and contracted agencies

will refer participants to HARP and provide case management to them in their housing, once they are placed. The Housing Authority will locate appropriate units and serve as a liaison with landlords, as well as assisting HARP participants with applications for federal housing assistance.

- Provide housing subsidies for supportive housing, and consider applicants with criminal records individually. The Housing Authority of Portland (Oregon) provides 89 Shelter Plus Care housing subsidies to approved participants in the Community Engagement Program (CEP-IV), a partnership with the homeless service organization Central City Concern and the nonprofit career placement and training organization Work systems, Inc. One of the groups that CEP-IV targets are jail inmates who will return to homelessness upon release. A jointly-funded Housing Specialist helps program participants locate private market or community units in which to use these subsidies. In addition, the Housing Authority considers individually applications to public housing by people with criminal records, based on guidelines that rate the seriousness of particular crimes. Applicants may appeal denials, and are invited to bring evidence of rehabilitation and an advocate, such as a parole officer, to testify on their behalf at the hearing.

- Convene local housing and corrections agencies to plan for successful re-entry outcomes. The Burlington (Vermont) Housing Authority (BHA) convened a Regional Advisory Group, which developed a strategic and targeted response to address the housing needs of people returning to Chittenden County from jail and prison. Six municipalities in Chittenden County have endorsed the plan. In addition, the BHA has a set-aside of Section 8 vouchers for people released from jail. BHA staff also work with inmates in the county jail's transitional work program to plan their finances and housing placement upon completion of the program.

PHAs interested in addressing prisoner re-entry issues in their communities may consider taking the following steps:

- Contact local “Continuum of Care” or other homeless services coalitions to discuss current efforts to support the successful re-entry of people released from prison or jail.
- Contact local jail administrators and the state department of corrections to identify discharge planning strategies and resources that could help support people transitioning from jails and prison into public housing or housing supported by Section 8 vouchers.
- Determine whether the local community is one of the more than 200 communities that has developed a “10-Year Plan to End Chronic Homelessness” as advocated by the federal Interagency Council on Homelessness and determine how these plans address issues of prisoner re-entry.

APPENDIX D
ONE STOP CAREER CENTERS

DISTRICT OF COLUMBIA

Comprehensive One-Stop Career Centers

-53-

1500 Franklin Street One-Stop Career Center

1500 Franklin Street, NE

Washington, DC 20002

202-576-3091 or 202-576-3092

Naylor Road One Stop Center

2626 Naylor Road, SE

Washington, DC 20020

202-724-7000 or 877-319-7346

South Capitol - CVS OneStop Career Center

4049 South Capitol Street, SW

Washington, DC 20003

202-724-7000 or 877-319-7346

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DISTRICT OF COLUMBIA

Affiliate One-Stop Career Centers

-55-

A. Philip Randolph Worker Center

6210 North Capitol Street, NW

Washington, DC 20003

202-724-7000 or 877-3197346

Action to Rehabilitate Community Housing

1227 Good Hope Road, SE

Washington, DC 20020

202-889-5000

BID OneStop Career Center

945 "G" Street, NW

Washington, DC 20004

202-724-7000 or 877-3197346

Business Resource Center

64 New York Avenue, NE, 3rd Floor

Washington, DC 20002

202-724-7000

Community Equity Empowerment Partnership
505 "C" Street, NE
Washington, DC 20002
202-675-8355

Covenant House
3400 Martin Luther King Jr. Avenue, SE
Washington, DC 20032
202-610-9630

D.C. Firemen's Cadet Program
4600 Shepard Parkway, SW
Washington, DC 20032
202-673-6600

Dislocated Worker Program
1500 Franklin Street, NE
Washington, DC 20002
202-724-7000 or 877-319-7346

Euclid Street Satellite One-Stop Career Center
1704 Euclid Street, NW
Washington, DC 20009
202-724-7000

Friendship House
619 "D" Street, SE
Washington, DC 20003
202-675-9050

Judiciary Square OneStop Career Center
441 4th Street, NW
Washington, DC 20001
202-724-7000 or 877-3197346

Latin American Youth Center
1419 Columbia Road, NW
Washington, DC 20009
202-319-2225

National Council of Negro Women
633 Pennsylvania Avenue, NW
Washington, DC 20004-2605
202-737-0120

Office of Youth Programs/Passport to Work
Program

609 "H" Street, NE, 1st Floor
Washington, DC 20002
202-724-7000 or 877-319-7346

United Planning Organization

401 "M" Street, SW
Washington, DC 20024
202-289-9100

United States Veterans Assistance Center

1722 "I" Street, NW, 3rd Floor
Washington, DC 20005-3523
202-724-7000

APPENDIX E
WEED & SEED PROGRAM

Community Capacity Development and Weed & Seed

These Office of Justice Programs share the mission of working with local communities to design strategies to deter crime, promote growth and enhance the quality of life of the residents in partnered neighborhoods. The partnership enables communities to help themselves.

What Is Weed and Seed?

A comprehensive strategy designed to create partnerships to benefit the community and create a sustainable program. Weed and Seed is foremost a strategy designed to help build the momentum needed for the residents of a community to establish themselves and to steer their community in the direction that they want. There is grant money available, but this funding is not indefinite and it is a modest amount. The grant money is not designed to replace funding but rather to help create partnerships and move the community toward a self sustaining program.

How Does Weed and Seed Benefit Communities?

Funding - Officially Recognized Weed and Seed Sites are eligible to apply for a Weed and Seed Grant.

Officially Recognized Sites can also use their status to leverage other resources for the needs of the community.

Technical Assistance - Although Official Recognition does not necessarily guarantee funding, it does provide the basis to apply for support. Resources and experienced personnel are available to the site at no charge on an as needed and as available basis.

Organization - It takes a great deal of work to apply for Official Recognition. Even if a site does not obtain OR, this information has potential value. The process requires partnerships between residents, community groups, government groups and police agencies. It compiles the raw data necessary for a neighborhood to examine its resources, gaps in services and problems that affect the residents. This information can be utilized for other efforts by the community. It is not necessary to become an Officially Recognized Weed and Seed Site to make a positive change in your community.

Partnerships - Everything happens faster, when you work together. The importance of mutually beneficial partnerships cannot be stressed enough. Your service agencies need clients, your residents need services and someone needs to help the two meet. Your residents want to have a voice in how their community grows and develops, help provide that to them and they can be a vast resource of manpower and time.

Network of Experience - You will not be the first Weed and Seed Community. You will not even be the first Connecticut Weed and Seed community. There are many neighborhoods that have gone through this process and as such there is much to learn from their communities and those that were instrumental in instituting their Strategies. They are more than willing to assist your community through the hurdles that you will encounter, which they have cleared in the past.

Does Your Community Have What It Takes To Become A Weed and Seed Site?

Is there a problem? Do the numbers demonstrate the problem? Does the community feel that there is a problem? - A large part of becoming a Weed and Seed community is having a problem large enough to require federal assistance. In today's competitive bid for a finite number of resources, the data can make all the difference. Is there a disproportionate amount of crime in your neighborhood. Is it demonstrated in your area's crime stats?

Does the community (residents, local business, local organizations) want to make a change? - Do the members of your community feel strong enough about the problem to get involved? Everyone would like their problems to disappear at the snap of a finger, but there is no solution without dedication and hard work. The program begins with and ultimately ends with the neighborhood. The responsibility for developing and employing your sites strategy will ultimately reside with the Steering Committee and the Community. There will be partners to assist you in accomplishing your goals and that is what this program is about.

Can the community be organized to create a strategy that can be implemented? - As stated above, it all begins with your community. Someone will have to spearhead the application and the creation of the core of the program, which is the steering committee. With neighborhood input, they will identify the resources and problems of the community and create and employ the strategy for improving your neighborhood.

What resources already exist within your community? - As the problems that face your community provide the impetus for organizing, it is the available resources already within your community that can make or break a Weed and Seed Site. Your available resources provide a foundation for progress and are a good start towards making partnerships that will last through your community's development.

Steps to becoming...

Organize - Key community leaders, residents, public officials, police department - The first step is finding interested persons, who can bring something to the table. This will provide the base for your steering committee. This is made of residents, your coordinator (the key organizer), your police representatives, business leaders and so on.

Research - Crime Statistics, quality of life issues, available resources, past attempts, existing infrastructure - After you have decided to organize, it is time to start identifying problems, issues, resources and service gaps. Involve the Police Department, they can track crime stats, residents can provide you with in depth information to what they view as neighborhood problems, other sites can tell you their story. Look for past attempts to improve the neighborhood, find those who still look to better the neighborhood, lots of people want to help, not everyone can help.

Compile - Organize your findings into a report, which will be used to gain Official Recognition - Your findings will be reviewed by your committee, your city officials, and the United States Attorney's Office and when it is finalized it will be sent to Washington for their approval.

Apply - After receiving Official Recognition, you are eligible to apply for funding - This is the part where money is made available to your site. It is not a large amount, but it is enough to create some programming and assist in Law Enforcement in your target area.

Implement - After you have organized, begin to implement your plan. Bring services to those who need them. Hire a coordinator. Form Partnerships. - After you have made it this far, the rest is up to you. A successful site will have a proactive steering committee with a motivated coordinator. This will help to form partnerships, identify resources, apply for additional grants, work with area residents and youth and bring services to the needy.

APPENDIX F

LIFE CONNECTION PROGRAM

U.S. Department of Justice
Federal Bureau of Prisons

OPERATIONS MEMORANDUM

OPI: CPD/RSB

NUMBER: 004-2009 (5325)

DATE: 3/23/2009

EXPIRATION DATE: 3/23/2010

Life Connections Program

/s/

Approved: Joyce K. Conley

Assistant Director, Correctional Programs Division, Federal Bureau of Prisons

1. PURPOSE AND SCOPE

To establish guidelines to implement the Life Connections Program (LCP), a pilot residential pre-release program in low, medium, and high security institutions. The demonstration sites are the Federal Correctional Institutions at Milan, Michigan, and Petersburg, Virginia; the United States Penitentiaries at Terre Haute, Indiana, and Leavenworth, Kansas; and the Federal Medical Center at Carswell, Fort Worth, Texas.

The objectives of the program are to foster personal growth and responsibility and to right the relationships among the victim, the community, and the inmate, using secular outcome-based objectives. It is anticipated that the program will use the inmate's personal belief system, whether secular or religious, to bring reconciliation and restoration. Participants will be helped to take responsibility for their criminal behavior. Groups in the community at the inmates' release destinations will be asked to volunteer as support organizations for inmate participants upon release.

Through the pilot, the Bureau of Prisons provides opportunities for the development and maturation of the participating inmates' commitment to normative values and responsibilities, believing this will result in overall changed behavior, better institutional adjustment, and reduced recidivism rates.

Program Objectives. The expected results of this program are:

- a. Through living within the boundaries of their belief systems, whether secular or religious, inmates will demonstrate improved institutional adjustment.
- b. Working closely with outside community organizations for release preparation and continued sponsorship, the rate of rearrests and recidivism will be reduced.

2. RESPONSIBILITIES

a. Warden. The Warden at each institution ensures that all aspects of this Operations Memorandum are implemented.

b. Faith-based Program Coordinator, Central Office. LCP is a Chaplaincy Services program. Responsibility for developing and providing technical expertise rests with the Chaplaincy Services Branch.

The Faith-based Program Coordinator, Chaplaincy Services Branch, Correctional Programs Division, and the respective Regional Chaplaincy Administrators provide program and curriculum development as well as technical support.

c. Life Connections Program Chaplain. Programming and administrative aspects of the institution pilot program are the responsibility of the Life Connections Program Chaplain. The Program Chaplain enters data into the Inmate Skills Development system to identify outcome measures and reports progress in skill areas determined critical to successful return to the community.

The Program Chaplain helps participants formulate personal goals reflecting the outcome-based objectives. The Associate Warden has oversight responsibilities and supervises the Life Connections Program Chaplain.

d. Unit Staff. The Life Connections Program Unit Manager ensures coordination between the Program Chaplain and the Unit Team. The Program Chaplain participates in Classification Team meetings. Both Unit Team members and the Program Chaplain encourage and monitor program activities during regular team meetings.

e. Other Departments. The Central Office Faith-based Program Coordinator trains staff Chaplains and other institution staff in the different elements of the program to integrate program goals with inmate participation in other aspects of the institution.

OM 004-2009 (5325) 3/23/2009 Page 2

3. PROGRAM DESCRIPTION

a. Program Selection Criteria. To participate, inmates:

Apply for the program voluntarily (BP-A741).

Are within 24 to 36 months of projected release date. The length of time remaining on the sentence is not a consideration for high security or female inmates who have at least 30 months remaining before release. Those with shorter sentences have priority.

Must not have a written deportation order.

- # Receive a recommendation from relevant components (Unit Team, Associate Warden, and Chaplaincy Team) (BP-A742).
- # Are approved by the sending institution's Warden (BP-A742).
- # May not be in FRP refuse status.
- # Are meeting or have met GED obligations.
- # Have met ESL obligations.
- # Are willing to have the LCP site designated for them.
- # Participate in a three-session orientation.

b. Program Structure

(1) Program Population. Participants at each pilot site will not exceed 36. The second cohort of 36 inmates ordinarily begins after 6 months; a third group begins after 12 months. Program duration is 18 months.

Standard Completion Requirements outline successful program participation. The standard checklist is completed by the Chaplain and participant before completion recognition.

(2) Multi-Track Makeup. The program is open to inmates seeking a grounding in positive values and responsibility, whether or not they have a religious affiliation. Inmates who volunteer for this program are accommodated in broad tracks sharing common beliefs and principles, whether secular or religious.

Specific groups represented in a cohort will vary, depending on the choices of the inmates. Differences in teachings or disciplines within each broad category will be identified and integrated by the community leaders of the respective groups.

(3) Schedule for Program Activities. The curriculum involves five days of regularly scheduled afternoon and evening programming as well as weekend activities.

Participants have institution work assignments for up to four hours a day during unscheduled program hours.

Evening and weekend programming involves special activities with mentors, multi-track program activities, and track-specific components. Inmates are encouraged to participate in scheduled activities with the general population for religious study and worship services, education, leisure time activities, work assignments, etc., in accordance with their personal beliefs.

c. Housing. LCP is a residential program. Ordinarily, all inmates living in the assigned housing unit will be engaged in LCP, waiting to participate, or have completed the program.

Participants work/study/reflect together in small groups in accord with the objective of their chosen track. The housing for LCP inmates cannot exceed that provided for the general population.

4. PROGRAM REFERRAL

Inmates who volunteer for LCP submit a completed application packet to the institution Chaplain and participate in a self-directed three-session orientation program:

- # Session 1: Overview of LCP.
- # Session 2: Feedback and exploration of LCP; completion of the Program Participation Request and Agreement Form (BP-A741).
- # Session 3: A private interview with an institution Chaplain regarding program eligibility and a review of application materials.

Upon identifying an inmate as eligible, the Chaplain contacts the inmate's Unit Team. While considering an inmate for referral, policies and procedures for re-designation and transfer of inmates are followed. The Unit Team submits a referral packet, including:

- # LCP Program Participation Request and Agreement form (BP-A741) and LCP Program Referral form (BP-A742).
- # An up-to-date Progress Report.
- # A Request for Transfer/Application of Management Variable form (EMS-A409) with program participation code 324.

Unit staff email completed, scanned application packets to:

BOP-CPD/CO Life Connections Program

The Faith-based Program Coordinator reviews applications and recommends designation of qualified applicants to a pilot site.

If an applicant is currently housed at a pilot site, a review committee consisting of the LCP Program Chaplain, Unit Manager, and Associate Warden reviews the application. Upon the Warden's approval, the inmate may be admitted. A copy of the completed application packet is forwarded to the Faith-based Program Coordinator, Central Office.

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5. CURRICULUM DESCRIPTION

LCP participants choose between the following curriculum tracks that promote positive values and responsibilities:

a. Secular Track

- # Opportunities to develop and adopt a code of ethics and morality.
- # Creating and establishing decision making strategies consistent with personal code of conduct.
- # Participating in scheduled institution-sponsored value-based programs.
- # Opportunities for reflection (whether secular or religious), direction, and counseling.
- # Using journals and personal reflection to develop personal growth.

b. Spirituality Track

- # Opportunities for spiritual reflection (whether secular or religious), direction, and counseling.
- # Opportunities to develop and adopt a code of ethics and morality.
- # Creating and establishing decision making strategies consistent with personal code of conduct.
- # Participating in institution worship services consistent with boundaries of faith or secular beliefs.
- # Using journals and personal reflection to develop spiritual growth.

All LCP participants participate in the following curriculum components:

c. Education Component

- # Track-specific study material.
- # Interfaith or secular curriculum.

d. Community Mentoring Component

- # Developing relationships with community-based groups.
- # Establishing mentoring guidelines.
- # Meeting with participants weekly, with additional meetings determined locally in accordance with program needs.

e. Community Service Component

- # Five hundred hours of community service.

f. Victim Impact Component

- # Developing the violation of relationships model.
- # Clarifying impact of crime on victims.
- # Providing interaction with Victim Impact Panels.

6. INVOLVEMENT OF COMMUNITY ORGANIZATIONS

a. Mentoring During Incarceration Phase. A trained mentor is matched with each participant during this phase. The mentor meets the participant to:

- # Reflect on issues of brokenness and healing.
- # Model appropriate social behaviors.
- # Help develop a maintenance plan for healthy and productive living upon reentry into the inmate population.

These meetings ordinarily take place in the institution's Visiting Room. Title 42, U.S.C., § 17533 provides that "any person who provides mentoring services to an incarcerated offender is permitted to continue such services after that offender is released from prison." Mentors are permitted to provide mentoring services to released Federal inmates if the mentor provided such services to the released inmate while he or she was incarcerated. The statute also authorizes wardens to prohibit mentors from providing mentoring to released inmates if it is determined that such post-release mentoring services would pose a significant security risk to the released inmate, any other inmate, any person who provides mentoring services, or any other person. Failure to abide by this prohibition could result in the mentor being prohibited from continuing to serve in this role at the institution. Mentors participate in this component in compliance with program guidelines and are accountable to the Life Connections Program Manager for guidance and reporting purposes.

b. Partnership with the Community at Release Destination. This partnership is designed to help the inmate with healthy community reintegration upon release. It begins during incarceration and intensifies as the inmate transitions back into the community.

Training materials are provided for sponsoring mentoring organizations. Correspondence with sponsored inmates is strongly encouraged, so they will have a sense of belonging to the community before release.

If possible, representatives from the mentoring organizations visit with participants at least once in the Visiting Room. The addition of community representatives to participants' visiting list is an exception to the general requirement of having an established relationship prior to confinement. These visits are ordinarily not counted

against the allotted number of social visits per month. The frequency of these visits is determined locally in accordance with program needs.

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7. SENTRY PROGRAM CODES

Each participant's current program status is kept on SENTRY. The Unit Team makes SENTRY assignment changes:

LCP APPL - The inmate requests to participate in LCP and meets admission criteria (Section 3a). The SENTRY assignment is keyed by Central Office LCP staff and remains active until the code is changed to LCP WAIT or LCP PART by institution staff.

LCP UNQUAL - Requests to participate but does not meet one or more admission criteria. Assignment remains active until there is a change in status.

LCP WAIT - Meets admission criteria; has this assignment added at the designated institution. The inmate remains on the waiting list until formal participation in LCP.

LCP PART - Begins participation. Additional guidelines apply:

< LCP PART replaces LCP WAIT and remains current until the inmate ends participation.

< LCP PART is not entered until the inmate is housed in the LCP Unit at a pilot institution.

< LCP PART is replaced by a termination assignment when the inmate ends participation.

LCP COMP - Successfully completes LCP.

LCP INCOMP - Does not complete LCP for reasons beyond his/her control (writ, medical, etc.).

LCP FAIL W - Does not complete LCP because he/she withdraws.

LCP FAIL E - Does not complete LCP because of behavior requiring expulsion.

8. PROGRAM COMPLETION

Upon successfully completing LCP, participants are moved from the program unit to another unit or institution to make room for new participants. To enhance ties with the community, regardless of release date, inmates are designated to an institution close to their release destination, unless there are documented security concerns.

9. PROGRAM EXPULSION

The Warden, after receiving a recommendation from the institution's LCP Review Committee, makes the final decision regarding an inmate's expulsion. Inmates may be expelled for:

- # Violation of disciplinary rules and regulations as determined by the Unit Discipline Committee or Discipline Hearing Officer.
- # Failure to meet other program requirements, such as financial responsibility or education obligations.

Inmates expelled from LCP are ordinarily returned to the sending institution.

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10. PROGRAM EVALUATION

The Office of Research and Evaluation will evaluate LCP's effectiveness by comparing institutional conduct before, during, and after participation. Three control groups - female low security inmates and male medium and low security inmates - will be established for the evaluation.

- a. Duration. There will be a one- to four-year follow-up of participants who complete the program to evaluate the impact on recidivism rates and institution management.
- b. Follow-up Study. Where feasible, a follow-up study will be conducted after release with the community organization to measure the effectiveness of support received during the transition process. The follow-up assessment will provide information on the rate of re-arrests and recidivism, and will help identify the most effective methods used by communities.

11. PROGRAM RESOURCES

The Executive Staff has dedicated resources for LCP. Funding is disbursed through the Chaplaincy Services Cost Center.

12. STAFF TRAINING

The Life Connections Program Chaplain and Unit staff will receive training, focusing on the interdisciplinary approach governing the program. Training also provides:

- # A review of the LCP philosophy.
- # Program implementation requirements.
- # Instructional skills and materials.

Guidelines for integrating the program into the institution.

Records Retention Requirements

Requirements and retention guidance for records and information applicable to this program are available in the Records and Information Disposition Schedule (RIDS) in BOPDOCS and Sallyport.

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APPENDIX G

QUICK FACTS ABOUT THE BUREAU OF PRISONS

Quick Facts About the Bureau of Prisons

Data presented here is from BOP automated information systems. Because of the timing of updates to these various systems, Quick Facts is updated monthly. Percentages may not add to 100 due to rounding.

- [Inmate Population](#)
- [Inmate Breakdown](#)
- [Sentence Imposed](#)
- [Types of Offenses](#)
- [Staff Breakdown](#)

Please see the most recent [Weekly Population Report](#) for individual BOP institutions figures.

Last Updated: Friday, 25 December 2009

Inmate Population

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Total population: **208,117**

Total sentenced population: **189,991**

Inmates in BOP facilities: **172,227**

Inmates in privately-managed secure facilities¹: **22,098**

Inmates in other contract facilities²: **13,792**

¹ Includes inmates housed in privately-managed secure facilities under contract with the BOP or with a state or local government that has an Intergovernmental Agreement (IGA) with the BOP.

² Includes inmates housed in community corrections centers, home confinement, jail/short-term detention, contract juveniles, and long-term boarders.

Inmate Breakdown

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Inmates By Security Level

Minimum: **16.6 %**
 Low: **38.4 %**
 Medium: **29.6 %**
 High: **11.1 %**
 Unclassified¹: **4.1 %**

Ethnicity

Hispanic: **68,150 (32.7 %)**

Inmate Age

Average Inmate Age: **38**

Citizenship

United States: **152,609 (73.3 %)**

Inmates By Gender

Male: 194,492 (93.5 %)

Female: 13,625 (6.5 %)

Inmates By Race

White: 119,807 (57.6 %)

Black: 80,934 (38.9 %)

Native American: 3,752 (1.8 %)

Asian: 3,624 (1.7 %)

Mexico: 37,299 (17.9 %)

Colombia: 2,772 (1.3 %)

Cuba: 1,836 (0.9 %)

Dominican Republic: 2,724 (1.3 %)

Other/Unknown: 10,877 (5.2 %)

¹These inmates have not yet been assigned a security level.

Sentence Imposed

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Less than 1 year: 3,349 (1.7 %)

1-3 years: 23,806 (12.3 %)

3-5 years: 28,063 (14.5 %)

5-10 years: 57,594 (29.8 %)

10-15 years: 38,906 (20.1 %)

15-20 years: 16,865 (8.7 %)

More than 20 years: 18,624 (9.6 %)

Life: 6,055 (3.1 %)

Death: 52

* Data is only calculated for cases where sentencing information is available.

Types of Offenses

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Drug Offenses: 99,977 (51.7 %)

Weapons, Explosives, Arson: 29,179 (15.1 %)

Immigration: 21,857 (11.3 %)

Robbery: 8,738 (4.5 %)

Burglary, Larceny, Property Offenses: 6,777 (3.5 %)

Extortion, Fraud, Bribery: 9,462 (4.9 %)

Homicide, Aggravated Assault, and Kidnapping Offenses: 5,490 (2.8 %)

Miscellaneous: 1,982 (1.0 %)

Sex Offenses: 7,604 (3.9 %)

Banking and Insurance, Counterfeit, Embezzlement: 829 (0.4 %)

Courts or Corrections: 673 (0.3 %)
Continuing Criminal Enterprise: 537 (0.3 %)
National Security: 95 (0.0 %)

* Data calculated for those with offense-specific information available.

Staff Breakdown

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Staff By Race/Ethnicity

White (Non-Hispanic): 23,504 (64.0 %)
African American: 7,796 (21.2 %)
Hispanic: 4,142 (11.3 %)
Asian: 772 (2.1 %)
Native American: 526 (1.4 %)
Other: 15

Staff By Gender

Male: 26,617 (72.4 %)
Female: 10,137 (27.6 %)

APPENDIX H

A SURVEY ON DEVELOPING A POSITIVE ATTITUDE FOR RE-ENTRY

A Survey on developing a positive attitude for Re-entry

Name: _____ Reg. No#: _____ Housing Unit: _____

1. What does Re-entry means to you?
2. Have you had any pre-release programs before this survey?
3. Does your family know of any re-entry programs?
4. Do you have a home to go to upon your release?
5. Do you know where you are going to work after your release from prison?
6. Do you feel that your education will help you when you are released from prison?
7. Do you know of any Christian faith-based organizations that house ex-offenders?
8. Do you know of any Christian faith-based organizations that provide jobs for ex-offenders?
9. Do you have any vocational training?
10. Are you married and do you have children?
11. How do you feel about the community where you will live?
12. Are you willing to relocate after your release?
13. Do you belong to a Christian faith? If so, what is it?
14. Do you know if your Christian faith-based organizations have a re-entry program?
15. Do you have any contact with your Christian faith-based organization?
16. Do you have any family who belongs to a Christian faith-based organization with a re-entry program?
17. How do you feel about reintegration into society?
18. Do you have the confidence to make contact with a Christian faith-based organization about the re-entry program?

19. Does it matter if the re-entry program is not a Christian faith-based organization? If yes, please explain?
20. Do you believe your Christian faith-based organization is concerned about re-entry programs?
21. Do you believe it is important to have a relationship with Jesus the Christ?
22. Do you believe God works through the affairs of humankind?
23. Are you willing to change from your Christian faith-based organization to another Christian faith-based organization which promotes re-entry programs? If yes, explain.
24. Do you believe God shows no partiality to people?
25. Do you believe in redemption?

Robert L. Hogg, Supervisory Chaplain

APPENDIX I
OUTLINE FOR SIX WEEK PROJECT

OUTLINE FOR SIX WEEK PROJECT

Week 1:

Sunday, August 30, 2009

Pre-Survey on Attitude toward Re-entry
Administered by the Chaplain

Week 2:

Sunday, September 6, 2009

Scriptures on Self Awareness

Proverbs 3:5-7; 22:6

Matthew 5:1-12

Genesis 1:26-28

Genesis 2:7

Week 3:

Sunday, September 13, 2009

Scriptures on Family and Community

Judges 11:1-33

Luke 15:11-32

Acts 2:40-47

II Timothy 1:5

Week 4:

Sunday, September 20, 2009

Scriptures on Employment and Education

Matthew 25:14-29

Matthew 20:1-16

Matthew 4:3-4

John 21:15-17

Proverbs 1:7; 8:10-11; 12-17; 22:6

Isaiah 1:18

Psalms 24:1

Week 5:

Sunday, September 27, 2009

Resources on Re-entry

Week 6:

Sunday, October 4, 2009

Post Survey on Attitude toward Reentry

APPENDIX J
OUTLINE FOR BIBLE STUDY CLASS

OUTLINE FOR BIBLE STUDY CLASS

Week 2:

Sunday, September 6, 2009

Scriptures on Self Awareness

Proverbs 3:5-7; 22:6

Matthew 5:1-12

Genesis 1:26-28

Genesis 2:7

List at least two thoughts you received from reading these scriptures:

Week 3:

Sunday, September 13, 2009

Scriptures on Family and Community

Judges 11:1-33

Luke 15:11-32

Acts 2:40-47

II Timothy 1:5

List at least two thoughts you received from reading these scriptures:

Week 4:

Sunday, September 20, 2009

Scriptures on Employment and Education

Matthew 25:14-29

Matthew 20:1-16

Matthew 4:3-4

John 21:15-17

Proverbs 1:7; 8:10-11; 12-17; 22:6

Isaiah 1:18

Psalms 24:1

List at least two thoughts you received from reading these scriptures:

APPENDIX K
CERTIFICATE OF ACHIEVEMENT

Certificate of **ACHIEVEMENT**

This Certificate is Awarded To

who devoted time and effort to learning the significance of preparing oneself
to re-enter society through a pilot program entitled:

"Developing A Positive Attitude For Young Adults To Reenter Society"

Awarded at USP Lee, Virginia

August 30, 2009 through October 4, 2009

R.L. Hogg, Supervisory Chaplain

Date

*"He has sent Me to heal the brokenhearted, to proclaim liberty to the captives
and recovery of sight to the blind, to set at liberty those who are oppressed." Luke 4:18 (NKJV)*

APPENDIX L
POST SURVEY TOWARD RE-ENTRY INTO SOCIETY

POST SURVEY TOWARD RE-ENTER SOCIETY”
INTERVIEW QUESTIONNAIRE FORM

Reference: _____

Date: _____

1. What is your current age and your release date?
2. How old were you when you received your first charge?
3. How many Federal or State cases have you had in your life?
4. Will you return to your home upon release or will you relocate to another city?
5. What are the underlying occurrences in your life as to why you want to leave your past life?
6. How sincere were you about the pre-release program in which you participated? Please explain.
7. Where do you go from here, based on the resources given to you from the pre-release program? How will you use these resources for your re-entry?

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